

PSYCHOLOGICAL RACKETEERS

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FOREWORD

The author wishes to express gratitude for help from various quarters. Thanks are due to the many students and other friends who have aided in gathering information and material. Mrs. Maude Empey has been particularly generous in this respect. Professor Warner Brown of the University of California has kindly permitted the incorporation of certain data secured by him. Professor Lewis M. Terman of Stanford University read the manuscript at one stage of its development and made extremely valuable suggestions. For unfailing encouragement the author is particularly indebted to her mother.

D. H. Y.

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PSYCHOLOGICAL RACKETEERS

CHAPTER I

MAKING THE ACQUAINTANCE OF THE "APPLIED PSYCHOLOGIST"

Perhaps you have sometimes seen in a shop window or elsewhere a poster reading somewhat as follows:

Five Wonderful
FREE LECTURES

on

APPLIED PSYCHOLOGY

followed by an advanced course.

SCIENTIFIC LIVING—HEALING

CHARACTER ANALYSIS—How to Read People at
Sight

SUCCESS—HEALTH—HAPPINESS

Then appear the name and picture of one who calls himself (or herself) an "Applied Psychologist," "Practical Psychologist," "Master Psychologist," "World-famous Psychologist," or some other such modest title. You are

further informed that you will, if you take the course, be shown how to make your dreams come true, how to change your life completely; or how to understand and magnetize yourself, how to understand and attract others, and how to find the road to success which leads to the highway of health and happiness; or how to grow brains like carrots and how to live victoriously; or, it may be, how to contact the ego, how to gain all knowledge through cosmic consciousness, how to train your subconscious mind to be your slave, and how to initiate new cycles of development; or some other varieties of "how" depending, it would seem, on the advertiser's flow of language as well as on his varieties of psychological ability. These phrases, by the way, have been taken without alteration from various posters.

Perchance you, like myself, were moved to go and find out what it was all about. As a teacher of psychology of the orthodox college variety, I had a special curiosity about these other "psychologists," so when one of my students brought me a circular explaining that Madame M'Ketchem (as I shall call her), a "Super-Psychologist," was "lecturing on Super-Psychology, the Greatest Science in the World," I surrendered to her bombardment of psychological appeal. Madame M'Ketchem, the circular explains, is "a lecturer and teacher of international reputation. She has taught and lectured in some of the largest educational institutions of the United States and Europe and holds degrees and artists' certificates, as well as other credentials, from

leading schools both here and abroad. Her lectures on Super-Psychology are a revelation to the American public, presenting old and new truths in such clear and concise form that the audience is held spell-bound by her eloquence. Much of her knowledge is gained 'Inspirationally' and through contact with that 'Power Within.' The methods in Super-Psychology as taught by her develop the student to the point where he also can gain this knowledge in like manner through an understanding of the *Basic Laws*."

Armed with a notebook and pencil and accompanied by five senior students similarly equipped, I sallied forth one evening in pursuit of the *Basic Laws*. We found Madame in a good-sized hall, which was filling rapidly. She was a portly person whose natural visibility was heightened by a most resplendent evening gown, a veritable rhapsody in orange and black. And the brilliance of her raiment was matched by the radiance of her smile, which she flashed upon us as we took seats well forward and prepared to drink in her every word. From the notes we took is set down here a true and faithful report, in Madame's very own language, of what we learned that evening, which is so strangely different from that which I had, up to that time, known as psychology. We were vastly entertained by her remarks, so I pass them on to you for what they are worth.

Madame began by saying that, though this was a free lecture, she would for once break her usually inflexible custom and begin the regular class work. She would make us a "gift"—to use her own expression—

of this lesson. As an indigent college professor, I felt properly grateful. First she showed us a chart of the human body, and, with a long pointer, indicated "the door of Brahm, where the ego leaves the body in sleep and death." This "door" she located on the side of the head.

"After you are able to go and come at will through the door, three or four knots or 'bumps' will appear on the side of your head," she informed us impressively.

Her audience was obviously fascinated by this anatomical possibility, and we all craned our necks to see the exact spot where one crawled in and out of oneself.

She also pointed out the place "where the ego entered the body before birth." It seemed to be at about the fourth lumbar vertebra. Then she explained and demonstrated certain breathing exercises.

"Rhythmic breathing," we were told, "is breathing in harmony with the vibrations of the body. It is just fine for nervous diseases."

And Madame breathed in most palpable rhythm, her perfect-fifty-two bosom heaving magnificently.

"Now you do it with me," she commanded. So we all obediently heaved in chorus.

But the vital, all-important thing, it seems, is to hold the right mental attitude while breathing. In this way "Prana" (she said "Prah-na," with a beautiful broad *a*), or vital force, can be extracted out of the atmosphere. This mysterious commodity is in food, water, air, everything, but it is not a chemical substance. Science calls

it ozone, Madame stated, but Super-Psychology calls it "Prana."

She broke off the "Prana" exposition to bid us stand up and stretch our spines.

"It will rest you, and it will cure many troubles," she said, pulling herself ponderously erect. "And you can train your subconscious mind to do the stretching for you. In fact, one can stretch about four inches farther with the subconscious mind than with the conscious mind. Learn to talk to your inner self."

When we had seated ourselves again after the spine-stretching interlude, Madame enlarged on the subject of "Prana," how to get and control it.

"Shut your eyes, press your finger-tips together, keep your feet together firmly on the floor, and take seven deep breaths."

It was explained to the now enraptured audience that life current (which seems to be "Prana" in a state of flux) is generated when the feet are in contact and the finger-tips touching, for this position closes the circuit and keeps the current in the body. Positive current is on the right side of the body and negative current on the left, we were assured. The brain is positive and the spine is negative. As "Prana" is breathed in, it is stored in the solar plexus. Thus, according to Madame, one becomes a human battery, and energy can be sent to any part of the body.

"Mentally use the affirmation 'Power,'" she urged. "Say, 'Power in the right arm,' concentrate, and feel

the warmth in that arm. Now say, 'Power in the fingertips,' and feel the current getting stronger there."

"I do seem to feel something in my fingers," whispered the fluffy senior sitting next to me.

"If you think hard of any part of your body," I whispered back, "you will notice some curious sensations—the effects of circulation and pressure of various kinds."

I must admit that our eyes were not very tight shut during this part of the proceedings. We could not resist covertly peeking at our neighbors, who apparently accepted all these revelations in whole-souled faith and were going through the different maneuvers with a zeal that must have rejoiced the heart of Madame. An oldish woman sitting southeast of me had a florid double chin that quivered, jelly-like, in her efforts to get enough "Prana." As we watched, my student companion could not quite suppress a half giggle. Madame opened her eyes, which I suspect were also none too tightly sealed, and cast a suddenly wintry glance in our direction. My student deftly adjusted her features and ostentatiously applied herself to the business of absorbing "Prana."

"Hope the old dear doesn't throw us out," she cautiously murmured between inhalations.

Fortunately for the completion of our psychological education, Madame's attention was diverted by her next piece of business, which was to "stimulate the will-power center in the temples."

"Take seven deep breaths, throwing the head back each time to get more force. Now repeat after me, 'I

will to awaken every dormant cell in the will-power center.'

"If you get no feeling of response with just the feet touching and the hands together, try pressing the thumbs on the temples as you repeat the affirmation. Observe the feeling of determination that surges through your body, and feel the warmth or throbbing or tingling sensations in your temples. Now relax."

"Why, it does throb!" said my student in a surprised whisper as we docilely followed instructions.

"Of course," I replied very, very softly so that we might steer clear of the spotlight henceforth. "You have placed your thumbs right on large arteries and are feeling your own pulse."

Next we practiced an exercise to improve the memory, directing "Prana" to the top of the skull and chanting after Madame: "Power! Power! I will to awaken every dormant cell in the memory faculty." The seat of executive ability lies in the front part of the head, we learned, and may be similarly stimulated.

I felt inclined to rise up and tell the august Madame and everybody else that the notion of "faculties," such as will, memory, and so forth, lying each in its own little corner of the brain, had long ago been disproved by scientific research, but what the use of objecting to any one part of this extraordinary "lesson." It was all so ridiculous. However, to the scientifically uninformed her astonishing "truths" were, no doubt, as plausible as genuine explanations would have been—and much more thrilling.

The rest of the evening was taken up largely with directions and exercises for healing by means of Madame's "perfect concentration method," which took several forms.

"You don't have to call the doctor when you're sick. If you have a headache, you can send vital current and blood to your head to relax every nerve. Or if you have high blood pressure, it can be absolutely relieved by sending the blood down. Use my concentration method, and you can drive out all physical and mental weaknesses and fatigue. Remember this method and use it when you need to: Sit on the floor, legs drawn under you and toes turned back. Put your hands forward, but keep your chest high. Exhale, stop breathing, and concentrate your mind on finding sore spots. Inhibit all other thoughts. You will locate the sore spots almost at once. Then practice the method of directing Prana to them as I have told you, concentrating hard, and with a positive affirmation toward cure. Or, in the same position, breath exhaled, try to think what your mental weaknesses may be. Concentrate and take in a breath. With this breath will come the answer, telling you what your weaknesses are. This is testing the brain for weak spots."

Or, if for any reason you do not fancy that method, you can sit with the feet together and hold the ankles with the hands, thumbs in contact (Oh for the early training of a contortionist, thought I!), and send "Prana" to the afflicted part. Moreover, there is still another perfectly good way of getting "Prana." The

sun, like everything else, is full of it, and if you just know Madame's secret, you can help yourself freely. To do this, you must, while it is daylight, describe a circle with the body, moving from east to west, and you can, with each breath, literally draw "Prana" from the sun in the form of heat. Empty the lungs completely each time, inhale vigorously, and concentrate on drawing in solar energy and storing it in the solar plexus. If you wish to send waves all over the body, say, "Solar energy up the spine and over the body." Solar energy may be used in many ways; for instance, it is excellent (so she said) for cultivating executive ability. The magnetism obtained from the sun may be used as you imagine yourself a magnet. You can throw out circles of magnetic thought waves that will go to the persons you mean them for. And as you concentrate on your thought waves, you will feel vibrations from those who are being drawn to you. This is, indeed, mental telepathy. You can use this means to concentrate for success.

And if you find all this difficult to follow, dear reader, don't blame me, for I have merely reported the gist of what was said, in Madame's actual phraseology. She admitted freely, by the way, that her methods and teachings were in part adapted from Yogi philosophy, but were "much better suited to American minds."

The session culminated in some demonstrations and testimonials. Three members of the audience vouchsafed the information that they were suffering respectively from "eye trouble," "dizzy feelings," and "sour

stomach." After a little urging from Madame, they went to the platform for healing. "Prana" was to make them well; and, "for greater power and quickness," the audience and Madame were obligingly to supply the "Prana." We breathed and we concentrated, and we concentrated and we breathed. We sent "Prana" to our solar plexuses, and from our solar plexuses we sent it "in healing waves" impartially to the lady with the troubled eyes, the dizzy gentleman, and the ensoured one.

"Visualize them in perfect health," cried Madame to us, and, with elephantine sprightliness, to the trio on the platform, "Have faith and health shall be yours!"

And theirs it was in a remarkable short time. At least, one of the sufferers began to testify in a hoarse and excited voice that he felt much better already. There was a ripple of excitement as the drab little man recounted in rather unpleasant detail the history of his afflicted digestive tract, which, it appeared, had been lying down on the job for many a long year.

"She made me well when she came to town the last time, too," he added, turning toward Madame. Evidently her cures carried no guarantee of permanency, but no one seemed critical.

"You feel much better, too, don't you?" Madame asked the other two patients, in a tone that implied there was no doubt about it.

"Yes," responded one rather vacantly.

"I think so," answered the other somewhat uncertainly and looking doubtful.

"Of course you do," quickly cried Madame as she hurried them off the platform, "and you'll feel better still tomorrow."

There was one casualty reported. A woman in the audience told how she had tried to heal her daughter some months earlier *à la* Madame's method, and how she had taken the pain right out of the girl—but into her own body. Madame declared that this was because the woman's healing power was very great but "too negative." She was given directions for positive healing.

"Now we'll say the 'Ooms,'" Madame continued, explaining to those who had "not yet found the true way" that "Oom," or "Ah-oom," is the word for God in any language.

We rose and gurgled through a series of long drawn-out "Oo-ooms," which sounded like a cross between a thunder storm and the mooing of a herd of cows. We followed this up by going into "the Silence." This, I found out, is a mystical relationship with the Deity, achieved by relaxing, breathing deeply, and concentrating on a mentally pronounced "Oom." It was well, Madame said, at the same time to direct power to the mid-brain, or optic thalamus.

But I could stand no more. So this was psychology!

"Come," I said to my student companion, "let's get out of here. I'm sure I'm suffering from an overdose of 'Prana' in my optic thalamus."

At the door we happened upon a friend of mine, also making her escape.

"Wasn't it weird and wonderful!" she exclaimed as

we walked along together. "She's the wildest 'psychologist' I've come across yet. I go to hear this sort of thing now and again because it's so amusing. —Sometimes it's pathetic, though. Take the case of that little man who just testified so enthusiastically. I know for a fact he's been 'cured'—temporarily—by four different 'psychologists.' He has quite a history. In his young manhood he was converted to religion in a very emotional way, and decided he ought to be a missionary in some far-off country. But the idea quite overwhelmed him. He began to develop symptoms of all kinds that kept him from leaving home. A good illustration of what you real psychologists call 'defense mechanisms,' I suppose. He used to go to doctors at first, but was much disgusted because they never could find anything wrong with him physically and said his troubles were all in his mind. Of late years he's taken to 'applied psychology.' He doesn't stop with the free lectures but spends his old mother's none too plentiful savings on 'treatments' and 'courses.' "

CHAPTER II

WE DECIDE TO STUDY "APPLIED PSYCHOLOGISTS"

After that evening's experience I soon learned that there was a great deal of popular interest in these "applied psychologists," and that there were many persons who supposed that psychology as taught in the colleges and as taught by the traveling "applied psychologists" was one and the same thing. The latter were reported to have said so emphatically. I decided to study the situation; and to keep a record, for an entire year, of their activities and of other evidences of such "psychology" in our college town, a place with a population of some sixty thousand. If the kind and amount of alleged psychology circulated in one small city could be found out precisely, that would probably give a fairly representative picture of the state of affairs throughout our United States.

Who were these "psychologists"? Had they ever any justifiable claims to learning and wisdom, or were they just racketeers with another dodge for fleecing the public? How much good or harm were they doing? Why were people drawn to them? What were the momentous truths they were proclaiming? Was it all as

absurd as the lesson on "Prana"? And would it not be well for me, as a college professor of psychology, to find out in detail just what was being done in the name of psychology? If the college instructor meant one thing by the word, and the world at large meant something else, perhaps it was time to make clear that there was a difference of understanding. It might also be a good idea to explain the college psychologist's views on some subjects talked about by this other sort of "psychologist."

So with these questions and possibilities in mind I went to work. Presently I found I was not only learning a great deal about "applied psychologists," but that I was likewise getting a new and vivid insight into human nature in general. Needless to say, the process was always enlivened by the "psychologist's" unconscious humor. With his fifty-seven varieties of tricks and nonsense, he just naturally can't help being funny. As for his technique in selling his product, it is more than that—it is art itself.

As my investigation progressed, I became more and more amazed at the amount of this kind of psychology, the duration of its success, and the range of its influence. It was not only the neurotic failures and the unintelligent who succumbed, but business and professional men and women prominent in the community. Our family dentist, who was outstanding in his profession and in the town's worthwhile activities, was discovered to have indulged in several "courses." The well-to-do grocer next door to me had given his ardent support, financial and otherwise, to a recently visiting "psychologist." The

high-school teacher living across the street boasted of her autographed copy of a curious effusion entitled *Psychology and the Seeking Soul*, bought from an "applied psychologist." The Lutheran minister happened to mention his interest in, and ownership of, several books from a similar source. A society leader, wife of the town's foremost architect, admitted having paid nearly eight hundred dollars for "psychological treatments" (which did not prove successful) for her paralytic daughter. The Business and Professional Women's Club had not long before taken a "course in applied psychology" *en masse*. A well-known and highly respected business man, who had been badly swindled in a large-sized scheme for psychologizing the world, was, however, the most voluble on the subject.

"If this isn't psychology, why don't you people in the colleges tell us what the real stuff is? There are lots of people like myself who feel that they might use psychology to advantage in everyday business. We would like to improve both ourselves and our businesses. And you want something to put some pep into you once in a while, to make you feel you really can do what you want to."

The afore-mentioned dentist said that the words of a lady psychologist some years earlier had given him his real start toward success.

"But," he added, being more skeptically inclined than most, "you can't take everything they tell you. She told us that her hair had grown white before she took up psychology, and that she 'willed' it black again after-

wards. Just the same, I'm strong for them, for she did me a lot of good."

The successful woman proprietor of a women's apparel shop also attributed her success to "applied psychology." In her case, it was a much advertised correspondence course, or "system." The same system was first brought to the attention of the department of psychology at the college by an old man of eighty-five, who lived in a small nearby suburb. He made us a special visit one day to tell us that this psychology course had solved all his problems; had given him health, long life, prosperity, and an understanding of "Universal Mind." He wanted our students to learn of the system, of its wonderful message. He was very evidently sincere. He offered to send free typed copies to all who would study them faithfully and practice the exercises.

Evidence from more remote quarters, of the present deep interest in "psychology," was not lacking. For instance, my brother, an electrical engineer and inventor living in a distant city, sent me a letter that had been written to him by a man of his acquaintance and vicinity, also an engineer. I quote:

"Wonder if you can spare enough of your valuable time to answer a very unusual question—What, in your opinion, is the most significant discovery of this modern age? . . .

"Psychology tells us that THIS is the greatest discovery of modern times—that every man can call upon the Life Principle at will; that it is as much the servant of his mind as was ever Aladdin's fabled 'Genie-of-the-

lamp' of old; that he has but to understand it and work in harmony with it to get from it anything he may need—health or happiness, riches or success.

"What I am trying to ask is simply this: What part do you believe practical psychology plays in modern business? What part has it played in the moulding of *your* life?"

Because of these and other proofs of popular interest and approval, I have given a great deal more attention to the matter than I at first intended. The statements made in the following account are exact statements, not approximations or guesses, and evidence has been carefully gathered and compiled. Names, of course, have been camouflaged, except in the case of one notorious individual. My records show that itinerant psychologists have appeared in our town at about the rate of one every four or five weeks, so that, with two cases reported from elsewhere, there has been collected in all rather full information concerning fourteen lecturers. I shall try to set down an account of these, their methods and credentials, and what they say and put in print. In addition, something will be said later of other psychological gleanings, particularly of correspondence courses and published "systems of psychology" purporting to present the facts of "scientific psychology" to the public.

I have myself heard nine of the fourteen psychologists lecture, questioned them personally when possible, and have taken notes on what they had to say. One other has been reported on by a fellow faculty member, and the remaining four by advanced students at the college.

Two of the cases reported by students were of lecturers operating in neighboring large cities, men who have not, as far as is known, made their appearance in our town. They both have unusually well worked out systems—particularly from the standpoint of financial returns to themselves—and from what has been learned of their activities seem to prefer larger places, where the prospects of money gains are no doubt greater. A number of other students have contributed notes taken, at my suggestion, during lectures given by some of the psychologists investigated.

To get an adequate knowledge of the “applied psychologist” and his teachings, it did not seem necessary to take a complete course. Generally we heard a particular lecturer not more than twice. But I have had long interviews with six persons I judged competent to report, who experienced full courses from different ones of our group, and who have added details of class procedure. All six declare that the courses are as described in the lecturers’ synopses, circulars, and books, to be discussed in later chapters. And of course there have been multitudinous conversations of a less searching and formal nature, which have been illuminating and have sometimes pointed the way to further material. In this manner, for instance, I learned of two different “societies of applied psychology,” which arose in the wake of traveling lecturers. I have personally attended meetings of both, for pains were taken to follow every clue. Such societies are numerous and thriving, and you will probably discover them in your community, too.

Documentary evidence in regard to our group is plentiful, for it was enthusiastically gathered—and hilariously enjoyed—by us all. There are circulars describing courses from every lecturer but one, about whom there is, however, unusually complete information from other sources; a number of synopses of regular courses and outlines of correspondence courses also offered by members of the group; ten books (four of which might better be called "booklets") and three magazines, of their authorship; some "Character Analyses" of persons known to me, by a "Psychologist and Vocational Expert"; an ever-increasing collection of newspaper advertisements and reports; my file of personal correspondence concerning credentials, endorsements, methods, etc., and even some letters from the psychologists themselves; and a great deal of material prodigally distributed by them, such as handbills, business cards, brochures, posters, postals advertising courses, and advertisements of books, correspondence courses, special lectures, etc. (One man went so far as to present his audiences with copies of a poem of his which was intended as a fountainhead of perpetual inspiration and had "directions for use" printed below it.)

There is also the American Medical Association's publication *Nostrums and Quackery*, which gives a significant history of one of our subjects before he embarked on his psychological ventures. Then, too, I have the results of a questionnaire I issued to some college classes and a number of parents and "housemothers" of college students, as well as to the town's Business and Profes-

sional Women's Club, asking about their experiences with, and interest in, "applied psychology."

Later, when the special group is disposed of, the evidence on hand regarding published "systems" of so-called psychology will also be given.

Over and above all this, I have reluctantly discarded most of a mass of more or less relevant material to a large extent donated by friends and helpful students. It is so assorted and unwieldy that it must be largely ignored, though it undoubtedly contributes to an understanding of what often passes for psychology. Roughly classified the collection consists of: (1) seven other books on "applied psychology" and six different kinds of magazines devoted to the subject (twenty-seven issues of one); (2) advertisements, newspaper accounts, and written reports regarding individuals always designated as "psychologists" or "doctors of psychology," and at the same time variously described as "psychics," "psychoanalysts," "astro-psychoanalysts," "phrenologists," "physiognomists," "graphologists," "numerologists," "hypnotists," "spiritualists," "healers," "mental mystics," "mind-readers," "mediums," "mental scientists," "menticulturists," "palmists," "crystal-gazers," "astrologers," or what not; and (3) a quantity of somewhat indescribable oddities, including a sample of ground "coffee made from prunes and cereals" invented and sold by a "spiritist," a horoscope for which one self-supporting woman student had trustfully paid ten hard-earned dollars, and a most alarming newspaper portrait of a very cross-eyed man who "is astounding the world with his new philos-

ophy," which he is presenting in lessons on "conscious eyes, sub-conscious eyes, and super-conscious eyes; salesman's eyes, successful eyes, hypnotic eyes; sexual eyes—no woman can afford to miss this lesson; and psychological eyes;" as well as several other kinds of eyes, each lesson fifty cents only.

The first task is to consider the fourteen psychologists especially investigated. Their methods and general procedures are so similar that it is easy to discuss individuals collectively, with the exception of two women. These women are not, perhaps, just like "applied psychologists" in the usual popular sense. At least their practices are somewhat different, so they will be considered separately. What immediately follows, then, applies to twelve cases unless it is otherwise specified.

CHAPTER III

HOW THEY PUT IT OVER

In the large cities one may see billboards advertising "applied," or "practical," psychologists, but in this town they were satisfied to announce themselves through the newspapers or by means of small posters. However, in two cases at least, these methods were supplemented by more personal appeals, for two of my older students, middle-aged housewives, showed me postals they had received in regard to different psychologists.

"I have just been to hear Dr. Victor Hardboyld," was stated on one card, which went on to urge attendance at that gentleman's "splendid lectures and demonstrations." No name was signed. The card was so cleverly worded and such a skillful piece of multigraphing that the recipient had actually supposed it to be a typed message from a member of the college faculty anxious to share the psychological treats offered at the free lectures described!

The general procedure of these traveling lecturers was to give from three to eight free evening lectures—usually there were five or six—followed by at least one tuition course, which consisted of anywhere from six

to eighteen lessons. However, the single course of "eighteen lessons" discovered, turned out to be much less imposing than it sounded, for it took only six evenings. This practice of grouping two or three "class lessons" for one evening's presentation was quite common. The lecturers do not stay long in one place, generally less than two weeks, and sometimes more than half the time is given to the free introductory lectures. These were plainly intended to whet the appetite for the esoteric delicacies of the tuition course. Topics selected were discussed with reservations and tantalizing promises of complete explanation in the regular pay classes. The same general field was covered in the preliminary series, and there were, as a matter of fact, generous foretastes of what was to come.

At these free lectures, we had an opportunity to study real genius in advertising. It was the psychologist's best chance to sell himself and his wares to the dear public. Even as we entered the door, circulars and other advertising matter were heaped upon us by an ever-alert "secretary" or other assistant, who often pointedly suggested that we might like to give some to our friends. The alluring titles of the free lectures always caught the eye and invited further patronage. Here are some that show true advertising artistry: "Miracles of the Mind," "Your Imprisoned Angel," "Prosperity Attainment an Assured Science," "Breaking the Bars of Fate," "Your Unopened Mental Mail," "How to Make Dollars Seek You," "Creative Psychology or Why Handicapped?" "Backbone or Wishbone?"

There was, besides, much advertising of the free lectures from the platform and through the newspapers. Indeed, one sometimes got the impression at first that all the lectures were to be free, the generous outpourings of a philanthropic soul struggling in the service of humanity, as it were. There were tempting additional gratuitous attractions in many cases, too. Six of the twelve psychologists advertised that they would give actual demonstrations of healing free after each free lecture. Seven would analyze character (one through handwriting) and indicate vocational fitness, three boasting "life-size charts," and another "unique black-board illustrations," to show the secrets of character analysis. One would have a "drawing for free class work"—the lucky number to win a regular course *gratis*. Another lecturer was to be accompanied by his wife, "the World's Greatest Genuine Telepathist."—"Ask her anything.—She knows."

There were five women in our entire group of fourteen, and nine men, but, in the case just referred to, the husband shared honors to some extent with his omniscient spouse. Often a particularly vigilant "secretary" was discovered to be the lecturer's marital partner.

It is hard to say which made the more striking impression at these free lectures, the male or female of the psychological species. In costume, of course, the women lecturers, with their gay and often fantastically designed evening gowns, eclipsed the men—that is, all except the Hindu "Mystic Psychologist." He was a riot of color in his yellow and purple satin robes and

turban. We leaned forward in our chairs when he was first led forth by a master of ceremonies who explained somewhat at length that the audience was going to hear a "psychologist, metaphysician, and seer," who would give "positively the best course ever offered." The introducer reinforced his remarks by rendering a selection on the piano, but even that did not disturb our absorbed contemplation of that gorgeous son of India.

The other men compensated for their unexciting Occidental attire in divers ways. The gentleman who was going to give a "Super-Course" on "How to Crystalize and Capitalize 'The Self,'" radiated pep and personality all over the lecture hall. He was animation itself with his aggressive friendliness and broad and beatific smile, which never slipped for an instant. Another enveloped himself thickly in an atmosphere of authority and power. He was a master of effect. His stage was carefully set—flowers, dim lights, soft music—for a dramatic entry. With solemn deliberateness he walked forward and opened a Bible, from which he read a passage in deep, orotund voice. When he had finished, one of his retinue of reverential attendants removed the big book, more lights came on, and he commenced his own address. But before long, this was interrupted by a slight commotion at the back of the hall. A boy in the Western Union Telegraph uniform was seen hurrying toward the platform. With all eyes upon him, the psychologist took the proffered envelope and opened it. His face lighted as he read, and, with just the right air of reluctance, he said that he supposed he must explain—

it was a message of appreciation from a former student who could not keep from expressing his gratitude.

My neighbors in the audience were enormously impressed by this evidence of devotion. I would have been, too, if I had not learned earlier that this was a frequently used device of his, nicely timed for an appropriate moment. I had also learned that some of the persons who were to be so effectually "healed" later in the evening were "plants," who were well paid for their help in putting over a good show.

And that reminds me of the female psychologist who received so many beautiful flowers.

"From a dear lady I was the means of healing," she would murmur emotionally when the bouquets were brought to the platform. "My *dear* students! They are so grateful and loyal!"

But some one at her hotel chanced to see the florist's bill and unkindly spread the news. She had sent herself the floral tributes!

Answering questions from the platform was a frequent practice of the lecturers which seemed to give them a good deal of added prestige in the eyes of the audience. Sometimes questions were answered immediately when asked; sometimes the questioners privately wrote them on slips of paper and dropped them into a box provided for the purpose at the door, and they were dealt with at the next meeting. Here is one collection I heard discussed:

(1) Why will nostril breathing cause insanity in Occidentals?

- (2) Why do sounds reverberate in the subconscious?
- (3) Can I heal indefinitely?
- (4) Why is a person troubled with spells of depression?
- (5) Why do some people hear every sound both far and near?
- (6) Is there any relation between success and clear ideas?

Such questions furnish an illuminating commentary on the mental processes of that audience. I do not feel competent to report the answers in great detail, for my impressions are too vague and notes too sketchy. It may be said, however, that the psychologist replied, according to these notes, that the reason for insanity due to nostril breathing, in Occidentals, was that "things can be misapplied—they must be taught by a teacher"; that one could heal indefinitely "if responsive"; that the remedy for depression was to "go out and buy a pair of shoe-strings," the idea being to take one's mind off one's troubles in this way; and that there was a relation between success and clear ideas. (The relationship was not explained.) Whatever else the psychologist may have said has escaped my memory and my recording pencil. I remember clearly, though, how seriously the audience accepted these weighty explanations.

Promises of character reading and vocational analysis after the free lectures, were, like promises of healing, great drawing cards. I think of the heavy-set psychologist with the slightly Yiddish accent, who talked for over two hours before he began the analyses for

which the audience was waiting with obvious impatience. At the meeting before he had volubly promised that if parents would bring their children, he would read the children's characters and disclose their vocational aptitudes. A great many children appeared, some very young. As the evening advanced, some were completely overcome by discomfort or sleepiness and had to be borne out by weary-looking parents. (Could it be, I wondered, that the long discourse was calculated to eliminate an undesirable number of applicants?)

Finally the great man called for subjects, lined them up in a row, and selected a boy who appeared to be about eleven or twelve, a restless, rather untidy-looking lad. The psychologist went up to him, scrutinized him hard, stepped back, then with head on one side, eyed the boy again. The latter gave a foolish, self-conscious grin.

"Come here, son, come here," said the man, with pompous gravity. "I must examine your head. Phrenology tells us that man's faculties may be disclosed by the contours of the skull."

Gravely he felt the boy's head. Then still more gravely he walked up and down, apparently meditating deeply, hands clasped behind him. (He looked, I could not help thinking, for all the world like Felix of movie fame!)

"This boy," he finally announced to the mother, "is alert, quick, active, firm, a leader of the gang. He is a good boy but reckless and not industrious. You will need to develop industry in him. He is generous and

has a good intellect. He is finely organized." (At this point the psychologist felt the boy's head again.) "You will have to drill a money sense into him. He will make a success in telegraphy and electricity and other departments of applied technique, but it would take too long to go into that tonight."

Mother and son seemed well satisfied with this diagnosis and prognosis. As for me, I was busy analyzing the analysis. "Alert, quick, active, reckless"—that could be guessed from the boy's actions. "A leader, firm, a good boy, generous, good intellect, finely organized"—all this would please the mother undoubtedly. And what mother would believe otherwise? As for "not industrious," well, few boys *are* industrious. "Success in telegraphy and electricity"—the Morse code and things electrical are typical boy interests. And "other departments of applied technique"—what meaning is there in that sounding phrase?

Four other character readings were given but all briefer than this. The second child, a little girl, was declared to have "a harmonious temperament but with a strain of melancholy. Never intimidate her. Develop precision in her." The parents of the third child were advised to "send her to bed happy always. Be kind to her. She seems happy now." The next girl showed "a balance of faculties and would be easily controlled by affection. The use of force would bring rebellion. Develop self-reliance in her." In the last case the child was said to have "an active memory and vigor" combined with "constitutional strength and power." These

were the only points made, except that all were found to have good intellects. Feeling the children's heads, meditative pauses, irrelevant asides to the children or their parents, and rhetorical padding of the ideas mentioned, eked out the meagerness of these reports. The psychologist seemed to forget the vocational aspect with the later cases. Finally he declared that lack of time prevented his going further.

The parents and the audience in general appeared much pleased with his performance. I need not presume to comment again. The "analyses" speak for themselves. I would like, however, to cite one further instance of a vocational reading. In this case the psychologist was a woman. She called for volunteers from the audience.

"Who would like to find out his vocational fitness? I can read you at sight," she cried.

A young man of twenty years or thereabouts stepped up. The lady scanned him attentively from head to foot. A pause. Then her eyes traveled back even more slowly as she examined her subject from the tips of his somewhat worn shoes to the crown of his rather nondescript head.

"You are fitted for business or science," she said slowly. "Ah,—I have it! You will succeed in scientific business—*scientific business*."

And with this oracular utterance, she ended her demonstration, leaving me to marvel at her easy achievement of such a clever generality. "Scientific business"! Why, that describes hundreds of occupations!

CHAPTER IV

WHAT PRICE PSYCHOLOGY

Invariably a collection was taken at the "free" lectures, which was referred to as a "silver offering" when the lecturer solicited it on the ground that he had to pay rent for the hall. If the place was not well filled, he was apt to add, in a tone of grieved amazement, that he had never before had so small an audience. The collection was always taken *before* there were any character analyses or demonstrations of healing, etc.

Fees for the tuition courses ranged from ten to fifty dollars in so far as could be discovered. But the lecturers seemed loath to make public announcement of their charges at the free lectures. Perhaps there was a fear of frightening away insecure prospects by a premature mention of money. Only two psychologists actually printed their fees on their circulars; one, of twenty-five dollars ("two in a family, forty dollars"), and the other, "a special price of fifteen dollars for this class only, for the purpose of giving all a chance to take the instructions, the regular price being twenty-five dollars everywhere." However, information—obtained largely through personal consultation—is at hand in regard to nine of the twelve cases. Only one person

offered a course for ten dollars; three charged fifteen; four others, twenty-five, while one of these also gave a special "rejuvenation course" for thirty-five dollars; and a certain spellbinder who was most gloriously unhampered by any knowledge of collegiate psychology, calmly extracted fifty dollars *per capita*. I learned, on the authoritative statement of the manager of the hall, that this lecturer netted a cool three thousand dollars in his two-weeks stay.

The tuition class attendance in towns of this size is likely to be at least fifty or more, if the lecturer knows the game at all; so that even those who sell their estimable services for a mere twenty-five dollars a course, as many do, are pretty sure to make between twelve and thirteen hundred dollars anyway for each series of talks. In the big cities the proceeds far outstrip this figure, of course, and are frequently enormous. And don't forget that it is easy to take in at least two, and possibly three, places a month. I use the words "take in" advisedly. Oh, it's a great racket, certainly. But there is more to it than the lecture levy, as you shall hear.

At the free lectures, it was not infrequently suggested that one "consult the secretary at the door" in regard to rates, etc. Once while doing so, I was inveigled into leaving my name and address. During the next five months, I received from this psychologist a series of eight "follow-up" letters (with numerous copies of testimonials enclosed) advertising his new books and correspondence courses "at special rates," a forty page

booklet called *Making Your Dreams Come True* describing these courses, and two quite lengthy outlines of less recent correspondence courses.

In fact, class fees are by no means the only sources of revenue. All of the twelve but one had at least one side line. They sold everything from shares of stock in a motion picture company for the production of psychological films, to phonograph records to aid one in "going into the Silence." Another "psychologist" I know of, not of this group, sold oil stock — until she came into serious conflict with the law.

Most of the lecturers had written books, copies of which were for sale at the door. One saw such tempting titles as *Within the Holy of Holies, or Attitudes of Attainment, Joy is Perfection, Practical Hypnotism, The Alchemical Laboratory of the Mind, The Call of the Soul, The Nine Primary Functions of the Mind*, etc. The last is described within as "A University Course of Psychological Instruction," and is a series of nine paper-covered "books," or, more accurately, booklets, selling for five dollars. A single booklet could be purchased for one dollar. I paid my dollar and now own a work called *Memory*, that is extraordinarily different from anything else I have ever seen in the same field. At least the author knows the advantages of brevity, for he has covered this tremendous subject in thirty-eight small pages of coarse print widely spaced.

One could buy collections of poems, also, by those who were poets as well as psychologists. Books on sex might be had but seem to be expensive, for a volume

on psychology and sex was found listed at twenty-five dollars. "Applied psychology" comes high whether in speech or print. One man charged eight dollars for his book giving an account of his course, which book he very nearly forced upon students in his class. Four of the psychologists sponsored monthly magazines devoted to "applied psychology." These magazines featured the psychologist selling them and were edited and published by him.

Half of the group advertised special extra lectures or lecture courses, over and above the regular classes—side-shows, as it were, to catch any extra cash one might have left over, or to draw the piker who wouldn't produce the price of the main performance. For example, a lecture on "The Magic of the Voice" (described in the circular as "a practical, wonderful lesson, accompanied by a simple formula which will assure you of popularity on all occasions") was advertised for one dollar; one called "Your Psycho-Analysis and Vocational Guidance," for the same sum; a series of four "Afternoon Vital Success Lectures, admission each lecture fifty cents"; and special "sex talks" were one dollar in one case and five dollars in two others. One man's five-dollar "special sex lesson" was, however, also part of his regular course and free to members of the class—five dollars to non-members. This was the only instance when it was permissible to take a single lesson, or part, of a regular course. Manuscripts of extra courses not given at the time were sometimes sold, e. g., a "Special Course of Instruction in Self-unfoldment," price three

dollars, but one dollar to students in the author's regular class. Allusion must also be made to the psychologist who, in addition to his regular activities, belonged to "The New Age Evangelism League," which "will welcome you as an active member and accept the initiation fee of Ten Dollars which entitles you to any one selected course of instruction provided by the Lecture Bureau."

Private consultations, analyses, or lessons might be had in many cases. One gentleman, for example, said that a "type analysis" could be obtained from him for five dollars. Another, who, according to his business card, is a "Lecturer and Consulting Psychologist" giving "Advice on Personal and Business Problems," held office hours from "ten to five and by appointment," and would give individual, as well as class, lessons. A lady who made the town her headquarters for several months, advertised a "Health Studio" where she could be consulted privately. But the Hindu was seemingly the most generous, for he would, his circular stated, not only give "Private lessons by special arrangement," but also "Free Psychic and Spiritual advice to all needy persons" taking his course. Apparently some of the most popular lecturers, who draw the largest audiences and have numerous side lines, do not think it worth while to give time to individual interviews.

Four of our psychological authorities declared themselves to be presidents and founders of regular psychological "Schools" or "Institutes"—of which I, alas, had been in lamentable ignorance up to that time—and one

lady even laid claim to two. From a certain president's "special announcement" it appears that there is little likelihood of the world's running short of "applied psychologists," for a new school for their training has been opened, where after three months of study—or six, if one must attend night classes—the student will be ready to enter a "lucrative profession and noble work," in which he will be "looked up to socially." If enrollment was before a certain date, this course might be obtained for a hundred dollars instead of a hundred and fifty. Moreover, there were others in our group who mentioned schools or institutions of a psychological nature. In an explanatory leaflet Madame M'Ketchem asserts, though without further particulars, that her system is "incorporated under the laws of the State . . . and the students are organized into a school where classes are maintained and instructions are given, until every one has thoroughly grasped the methods and the application . . ." Still another psychologist advertised a summer school for the study of psychology. And the most ambitious of all was about to establish a "coöperative university," part of a "City Beautiful" to be founded in Mexico. To this haven, those who paid a thousand dollars down could withdraw and lead an ideal existence, with almost no work and marvelous opportunities for psychological thinking.

Naturally these psychological institutions will grant certificates and degrees. Sometimes it was made clear that the regular class course of the traveling lecturer should lead to other tuitional courses at these institu-

tions, or by mail perhaps. At the completion of such courses one would get "a beautiful Diploma" and degree, the D.D. degree and Ph.D. being among those offered. One folder has a facsimile of a diploma, which shows that a certain mind-power course "includes Applied Psychology, Suggestive Therapeutics, Auto-Suggestion, Personal Magnetism, Mental Healing, Telepathic Healing, Laying on of Hands, Salesmanship, and allied and kindred fundamental subjects." The facsimile brings out excellently the old-English lettering of the degree conferred, the copious ornamentation at the top of the diploma, and the beribboned seal at the bottom to the left of the signatures of the president and secretary of the institution. These signatures seem to be followed by several degrees apiece, though not all the letters can be made out distinctly. One degree is clearly a "D.D.S.," however, and another a "D.C." (Do you suppose training as a dentist and chiropractor helps this worthy official in his psychological work?) The folder states that one will be proud to own such a diploma and delighted to show it to one's friends and acquaintances when it is placed in a good frame and hung upon the walls of one's office or home. (Yes, those are the very words.)

Mention should finally be made of the two women referred to earlier as rather different in their methods. One of these describes herself not only as a psychologist but as a psychoanalyst especially, and speaks of her "studios," located in a large city, where she will hold private interviews. She travels around from town to

town lecturing, too, but does not prefix her courses with a free series. Some of her former students report that she asks five hundred dollars for a private analysis following a six-lesson course, usually at twenty-five dollars, but that she does not mention the five-hundred-dollar analysis until one is well launched on the twenty-five dollar course. Her procedure, in our town, was to advertise herself in an address to a woman's club. No one has been found who knows just how she gained access to the club, but the presiding officer says indignantly that the psychoanalyst "was forced upon her" at the meeting. At any rate the analyst was there in a magnificent fur coat that must have cost her the price of several analyses. As a special favor and if the club acted at once, she would, she said, form a class. And sure enough, she talked them into it—at the "very special rate" of twenty dollars per person. But she departed eventually with some apparent irritation, for no one consented to be privately psychoanalyzed for five hundred dollars. The wiser psychologists learn to pare their terms down somewhat in the smaller cities, where lavish spending is less common.

The remaining member of the group also rejects the method of free lectures followed by tuition course. For lecture purposes she frequently allies herself with some religious organization—for instance, the Young Men's Christian Association—but apparently depends financially more upon private "character and vocational analyses" and the sale of her books than upon proceeds from lecture courses. She is very much more modest in

her charges than the last mentioned lecturer; her "analysis" and book together cost only five dollars, and I have visited a regular course of hers when there were "collections only." Her activities will be considered more at length in a later chapter.

CHAPTER V

WHAT THE "APPLIED PSYCHOLOGIST" TEACHES

The merest glance at the circulars advertising courses proves that no matter what the cost of psychology, it is well worth the price. "America's Foremost Exponent of Modern Psychology" will "reveal the Secret Laws of Success" and "the Practical Secret of Eternal Youth." And he is not the only one who can tell great secrets, for here is a "New World Messenger" who will divulge "the Secrets of Superb Vitality and Dynamic Energy" and "the Psychological Secrets of vocal freedom, memory, facility, eloquence, and power in conversation and in public speaking." "A Wonder Man" will hand you the "Three Master-Keys to Prosperity"; and "Amazing New Discoveries" are to be disclosed by the "Master Mind of the New Age," along with the "Infallible Formula for entering the Sub-conscious Mind, with an analysis of the formula and definite instructions as to its use for definite, dependable, desirable results." "Ten illuminating lessons, never before offered the public, on the inner art of living" will lay bare "the hidden, mysterious impulses" leading to success or failure. One psychologist states positively that she "is known as the

Best Informed, most Inspiring and Lovable Woman on the Lecture Platform. To her the Greatest Living American said: 'I felt a great joy spring up in my heart when I met you.' She will for the first time give to her students the Secret of this Hidden Spring." This lady also says that "science claims at last to have found why we die," and that she will make known "Great Discoveries from the Laboratories of Johns Hopkins University and Rockefeller Institute that will transform your life. Would you be a Modern Methuselah? Young at Sixty."

Of course you would!—Especially if you were old, unhappy, and down on your luck. And you would doubtless be willing to "consult your educated self-interest and learn how to capitalize your energy and achieve ten times more success with one-tenth of your present effort." You would want to know "how to avoid letting people get your goat" and "how to live fully—here and now." You would want "to get out of the grip of circumstances" and "in step with success," so as to lead "the Life Triumphant." With the knowledge to be gotten from a certain psychologist you could "sit in the seats of the mighty," but "without it you are a pitiful slave." And would not you, too, dear reader, like to know about "the science that reveals you to yourself and opens an enchanted world more wonderful than fairyland"?

That's it. It is a kind of fairyland or paradise (only close at hand and easy to reach) to a half-sick, unsuccessful, often despairing person—and be assured there are many such, as well as some of the more fortunate,

in these lecture halls. Poor pathetic humanity! Care-worn and disheartened but always wistfully seeking, "trying to get out from under," as one circular puts it. And here are these glittering promises, these skillfully drawn pictures of joys said to be within reach—for fifteen dollars or perhaps twenty-five. Half a dozen lessons and presto!—the trick is turned! Drab, commonplace lives "completely changed," made colorful, splendid, rich in "heart's desires."

"Life is humdrum," said the high-school teacher, explaining why she took a course, "and Dr. Guy made it seem interesting and worthwhile."

There are many like her in these classes—gray-haired, tired-looking women who want a new panacea for living and some to raise them in their own esteem. The psychologist is not blind to this fact. Here, for instance, is an offer of a free lecture on "America's Purest Jewel," which is "Woman and the tremendous power she wields; her constant endeavor in the world of thought to raise man above conflict and war. A just valuation of her great contributions to mankind."

There is always a flattering emphasis on self and hitherto unappreciated personal powers. "Learn why you are not appreciated, misunderstood." Psychology "will not only uncover those dormant talents but will show you how to develop them. Most of you are unaware of the gold mine within you. Once uncovered, this divine spark will lead you to the very pinnacle of success, health, and happiness." "Take this course . . . to make you great." "YOU! What do you know about

YOURSELF?" stands out boldly on one circular, which goes on to say that the "Exponent of a new gospel of living . . . will teach you in his lectures and lessons how to develop your Marvellous Inner Resources." And another, more subtle, "how to use that Something which distinguishes you." All this is deliciously gratifying to natural egoism. You, *you* are at last discovered to be *somebody*! You are powerful. You can "master fate."

"The most concerned person in the world today is YOU," states one psychologist in confidential vein. "What are you going to do about it?"

The only solution is, you gather, to take an "instructive, dynamic, 'self'-producing course." "How to truly Evaluate yourself" is of "priceless value to you," so that there shall be "self-knowledge, self-reliance, and self-expression." Then at last will come "the Beautiful Realization" of yourself and all your hopes.

To this end the psychologist gives his analyses, tells "the strongest and the weakest point in your personality," "how you can make your personality count for more," and what is "necessary for greater success." Moreover, he teaches his students to analyze themselves by explaining "what the contour of the head denotes," "what the eyes reveal," the "significance of color," etc., or through self-analysis in other ways. Students also learn "how to know the underlying principles and motives of each person" and "how to read persons at a glance." There is references to "types," especially "the five great biological types." It is necessary, for example, to understand your own type in order to make the proper

vocational adjustment. "My Psychological Lesson Course," says one lecturer, "covers everything which you need to know to enable you to live up to the perfection of your special type of personality."

The circulars hint at important explanations to be given by the psychologist in this search for "personality and power." "The many ways of the subconscious self" are to be "explored and explained," for there are "mysterious sources of power, the great inner self with its hidden impulses and motives," and you should learn "to develop the magnetic vibrations of this inner power." Suggestion is to come to your aid. The great law of vibration is to be invoked. ("Everything is what it is by its rate of vibrations," state some student notes in my possession.) You can learn "how to vibrate the God Center," "the Law of Vibration in business success," "how to develop personality by vibration," etc. Besides "concentrating," "visualizing," and "going into the Silence," you can "think for Victory," and through suggestion "recharge the mental and physical faculties in sleep." The "symbolism of dreams" and the "interpretation of positive and negative intuitional dreams" can be learned from the psychologist. You can listen to the "voice of Intuition" and be vastly helped by "Inspiration." You can, for example, learn to use "the intuitional method for character reading," "develop inspirational drawing, speaking, music, writing" (even "writing and selling of the short story"), or get "Inspirational Knowledge." Or you can "train the Subconscious Mind"—that "Modern Miracle Worker"—"to reach out to the

Super-Conscious Mind to gain Knowledge." Knowledge, by the way, is often referred to as "original," the idea apparently being that it is directly God-given and can be originated from within in some mystical, occult way.

The "power of thought" is, naturally, the basic, all-pervasive concept from which these others are born. The general underlying argument seems to be that a well, confident, achieving self can be developed through thought power primarily. We come upon such expressions as "the healing power of right thought," "the mind and its wonder-working powers," "how your thought brings success, friends, prosperity, and love," and "actions speak louder than words but are not half as powerful as thoughts." The advent of the radio has been a real boon to the "applied psychologist," for he finds therein both an illustration and a proof for his explanations of thought transference. You can have "a Victorious Radio Mind" and "make your mind both a receiving and sending station." Since other persons may be equally well informed on the uses of thought, you must be taught "how to protect yourself against the mental influence of others." (Sometimes there must be terrific battles of thoughts, and I wonder just what assures victory to either side.) Thought power can bring you "peace, poise, power, plenty, prosperity."—But enough of this general reiteration! You must have guessed by this time, reader, that "applied psychology" will keep you from being "sad, sensitive, and unsuccessful," will give you "Vigorous, Vibrant Aliveness" and "the Secret

of Success" or "the Secret of Superiority" or any other alliterative joy you may choose.

The surest and quickest way to see the scope of "applied psychology" is to study attentively the circulars I have been quoting, which advertise the free lectures and regular pay classes. Here we have a brief printed statement. Examination of these circulars shows that the general subject matter of all is the same, and that the same identical words and phrases occur repeatedly. Now if we count these recurrent topics, they can be listed in a frequency table that shows plainly what the "applied psychologist" is talking about and where his emphasis lies. In the table to follow all topics appearing in three or more circulars have been included. Effort has been made to retain the original expressions—though without the intriguing verbiage in which they are often embedded—hence the conglomeration of single words and phrases.

One psychologist had, necessarily, to be omitted because there is no circular for him. Nor is the Hindu "Mystic Psychologist" included. This is because it seems better to keep to the American brand. It must be remembered, however, that Hindu "psychologists"—"Swamis" and the like—are quite numerous in this country. The topics in the following distribution have been taken, then, from the circulars of ten psychologists:

TABLE I

<i>Chief Topics in Circulars</i>	<i>Number of Circulars Containing this Topic</i>	
How to get what you want.....	10	(100%)
Success	10	"
Health	10	"
Happiness	10	"
Money, financial success, or wealth.....	9	(90%)
How to waken (or develop) your hidden powers	9	"
The Subconscious Mind	9	"
Concentration	8	(80%)
How to be popular	8	"
Magnetism	8	"
How to get rid of fear, or fear and worry..	8	"
How to heal yourself and others.....	8	"
Rejuvenation	8	"
Prosperity	8	"
How to develop personality	7	(70%)
Suggestion (and sometimes autosugges- tion)	7	"
Memory training	7	"
Will power	6	(60%)
Business success	6	"
Health, happiness, success (grouped in a phrase)	6	"

TABLE I (continued)

<i>Chief Topics in Circulars</i>	<i>Number of Circulars Containing this Topic</i>	
Power	6	"
How to read people at sight.....	6	"
Telepathy	6	"
How to find, or understand, God or re- ligion	6	"
Character analysis by lecturer	6	"
Scientific exercises	6	"
How to make your dreams come true....	5	(50%)
How to attract what you want (the Law of Attraction)	5	"
Love	5	"
Imagination	5	"
(Original) knowledge	5	"
Self-confidence, or self-reliance	5	"
Salesmanship	5	"
How to get rid of complexes (or repres- sions)	5	"
How to cure bad habits	5	"
Vocational guidance (by lecturer, or by self alone using lecturer's methods) ..	5	"
Types of people	5	"
Sex information	5	"
Glands (endocrine)	5	"
What you should eat, or scientific eating..	5	"

Scientific breathing	4	(40%)
How to get rid of fatigue	4	"
How to grow brains	4	"
Mastery of fate	4	"
Ability at public speaking and in conver- sation	4	"
How to attract friends	4	"
Psycho-analysis	4	"
Self-analysis	4	"
Interpretation of dreams	4	"
Visualization	4	"
The Silence	4	"
Peace and contentment	4	"
Poise	4	"
Harmony	4	"
Domestic happiness	4	"
Character development	4	"
The Law of Vibration	3	(30%)
Sleep	3	"
How to cure nervousness	3	"
Emotional control	3	"
How to protect yourself against the mental influence of others	3	"
How to be attractive to the opposite sex..	3	"
How to be beautiful	3	"
How to know whom to marry	3	"

How to help children (through suggestion, etc.)	3	"
Long life	3	"
Authorship	3	"
Inspiration	3	"
Intuition	3	"
Prayer	3	"
Abundance	3	"

No doubt some of these terms would occur in more circulars if they were not almost synonymous with others in the list already employed to convey much the same idea. For instance, the only person who makes no mention of money, wealth, or financial success includes "prosperity" and "success." Or else an idea, e.g., the awakening of hidden powers, may be implied without being overtly expressed. However, in my compilation I have made practically no attempt to interpret, but have merely quoted the most usual expression in its simplest form. Substitutes have been accepted only occasionally, when it seemed perfectly clear that they meant the same, e.g., "how to realize your desires" was accepted as the equivalent of "how to get what you want." The comparative brevity of some of the circulars would also have a limiting effect on numbers. And of course the subject of methods and means must be slighted by the psychologist in his circulars, for naturally he deems it wise to dwell on the glorious end-results and keep his rare and mysterious talents for lecture-room display.

It is true, too, that the table does not show the amount of repetition of terms. However, the general emphasis is, as a matter of fact, well brought out in this distribution, and it certainly gives an idea of the relative value as popular appeals these topics have in the psychologist's mind. Let us look at the seven that stand first. That "how to get what you want," "success," "health," and "happiness" occur in every circular hardly seems to be a matter of chance or hasty judgment. These are fundamental general desires, what most people are seeking, and the psychologist is more than wise to stress them. In fact, "health, happiness, and success" are such a *sum-mum bonum* that the words appear not only singly in many places, but are also found grouped together as an enticing trio in six of the circulars, and in a seventh we find the practically equivalent phrase "health, happiness, and prosperity," and in still another, "health, wealth, and happiness." "Financial success, money, or wealth" (mentioned by all but one) is indeed something most mortals covet. With this, "prosperity" (alluded to in eight circulars) and "business success" (in six) are nearly synonymous, as is also "abundance," a term of approved psychological parlance (mentioned three times). The ever-present "how to get what you want" appears again in that poignant phrase "how to make your dreams come true" in half of the circulars, and also as "how to attract what you want" in the same number. "How to waken hidden powers" is a delightful expression with two meaningful implications: first, that there are hidden powers to be awakened; and second, that it is possible

(through the psychologist) to awaken them. And that caption "the Subconscious Mind" points to the means of arousal.

However, the best way to analyze these topics may be to group them. The following attempt at classification has, therefore, been made:

TABLE II

I. *Human Desires*

A. General

1. (How) to get what you want (10)
2. (How) to make your dreams come true (5)
3. (How) to develop hidden powers (9)

B. Specific

1. Success (10)

a. Final objectives

- (1) Money, financial success, or wealth (9)
- (2) Prosperity (8)
- (3) Business success (6)
- (4) Power (6)
- (5) Mastery of fate (4)
- (6) Salesmanship (5)
- (7) Authorship (3)
- (8) Abundance (3)

b. Auxilliary objectives

- (1) Memory training (7)

- (2) Will power (6)
- (3) (How) to read people at sight (6)
- (4) Self-confidence, or self-reliance (5)
- (5) Imagination (5)
- (6) (Original) knowledge (5)
- (7) (How) to grow brains (4)
- (8) Ability at public speaking and in conversation (4)
- 2. Health (10)
 - a. (How) to heal yourself and others (8)
 - b. Rejuvenation (8)
 - c. Long life (3)
 - d. Sleep (3)
- 3. Happiness (10)
 - a. Through attracting others
 - (1) (How) to develop personality (7)
 - (2) Magnetism (8)
 - (3) (How) to be popular (8)
 - (4) (How) to attract friends (4)
 - b. Through personal realization
 - (1) (How) to find, or understand, God or religion (6)

TABLE II (continued)

- (2) P e a c e and content-
ment (4)
- (3) Poise (4)
- (4) Harmony (4)
- (5) Character development
(4)
- (6) Emotional control (3)
- c. Through sex and family rela-
tionships
 - (1) (How) to be attractive
to the opposite sex (3)
 - (2) (How) to be beautiful (3)
 - (3) (How) to know whom
to marry (3)
 - (4) Love (5)
 - (5) Sex information (5)
 - (6) Domestic happiness (4)
 - (7) (How) to help children
(t h r o u g h suggestion,
etc.) (3)

II. *Human Ills*

- A. (How to get rid of) fear and worry (8)
- B. (How to get rid of) complexes, or repressions
(5)
- C. (How to cure) bad habits (5)
- D. (How to get rid of) fatigue (4)
- E. (How to cure) nervousness (3)

- F. (How to protect yourself against the) mental influence of others (3)

III. *Methods of Attaining Desires and Getting Rid of Ills*

A. Through analyses and guidance

1. Character analysis by lecturer (6)
2. Vocational guidance (by lecturer, or by self alone using lecturer's methods (5)
3. Types of people (described and explained by lecturer) (5)
4. Self-analysis (4)
5. Psycho-analysis (4)

B. Through physical means.

1. Scientific exercises (physical) (5)
2. Scientific eating (5)
3. Scientific breathing (4)
4. Glands (endocrine) (5)

C. Through mental or mystical methods

1. The Subconscious Mind (9)
2. Concentration (8)
3. Suggestion (7)
4. Telepathy (6)
5. The Law of Attraction (5)
6. Visualization (4)
7. The Silence (4)
8. Interpretation of dreams (4)
9. Intuition (3)

10. Prayer (3)
11. Inspiration (3)
12. The Law of Vibration (3)
13. Scientific exercises (mental) (3)

Here we have them—a long list of things human beings crave, a short list of human ills, and a pretty sizable enumeration of aids in obtaining the former and eliminating the latter.

There is no doubt about the interest in what I heard one woman call “material supply.” It is noticeable, for instance, that the lecture outlines promise plenty of help for the person in business, especially for the unsuccessful salesman. Let me quote from one circular:

“Lesson 5. Law of Suggestion. Law of Self-Confidence. Retail Salesmanship. A New Principle Demonstrated. Easily Used by Everybody at Once. How to Increase Your Business from 100 to 1000 Per Cent in a Few Weeks. How to Create Steady, Satisfied Customers.

“Lesson 6. How to Collect Debts, No Matter How Old, without Collection Agencies or Lawyers. How to Make Up Your Customer’s Mind for Him. Demonstrated. Psychological Moments and What they do to you, if you don’t watch out. How to Sell by Means of Thought Transference. How to Broadcast for Customers and Get Them.”

Health vies with financial success in importance, and “how to heal yourself and others” is a necessary corol-

lary. "Keep your tonsils and appendix," is the advice given in a certain circular, and use psychology. Diseases "ranging from warts and tumors to scurvy and cancer" are positively declared to have been healed during class demonstrations. Moreover, we are assured by one psychologist that "anyone who so desires can become a mental healer," and that "persons who do not know they have any talent for healing will be surprised to find that power within tapped in the classroom."

All the world is seeking "personality"—or "magnetic personality," or "personal magnetism," or just plain "magnetism"—judging from the prevalence of these terms in the circulars.

"Personality," writes one man, "is the World's Greatest Prize."

This same person calls his whole system "Magnetic Psychology" and states that "the magnetism in your body, conserved and directed by an intelligent psychology, will make your life over, make it one great success." Another will teach "how to radiate Magnetism and become attractive to 85 per cent of the people you meet," and "how to put the stamp of Creative Distinction in Your Personality." And another advertises a lesson on "magnetism," in which she will tell, among other things, "how to make your Aura cast out a pleasing influence," "how to heal with Magnetic Power," and how to "raise your Mental Vibrations to a higher plane so as to attract to you, friends, power, and financial success." It would seem, then, that magnetism not only attracts friends, but is a good paying proposition as well. "The Mag-

netic Law of Popularity" will teach you "how to magnetize the persons whose approbation you desire," and "the cravings of the lonely, hungry heart will be answered," says a psychologist who evidently knows something of human longings,—if you learn "the Magnetic Law of Love" as unfolded by him.

Directions for conducting "a magnetic courtship" are also promised, along with instruction in selecting a wife, or husband, by the shape of the jaw. Whether or not a blond should marry a brunette, if women should propose, and whether wives must be beautiful, are questions to be settled in the "applied psychologist's" lecture room. "How to be happy though married" and "how to be happy with relatives and in-laws" are also listed for discussion, as well as "how to get relatives, mothers-in-law, to pack up and leave and still keep on the best of terms with them."

Lectures on sex draw young and old, according to report. Such matters as "the predetermination of sex," "scientific conception," the production of "children who will be supermen and superwomen," are to be dealt with. These talks are "special to men only" or "women only."

A thrilling subject by no means neglected is that of "the Endocrine¹ Glands such as the Pituitary, Thyroid, Adrenals, Interstitial, including the Generative and Self-Regenerative Glands—How to Create the 'Beneficent Cycle.' " Other circulars speak of "the Endocrine Glands and a Superior life," "glands and youth," "the

¹The spelling has been preserved as it stands.

Endocrine Glands and what everybody should know," and of "Routing Old Age without the Use of Glands."

That reminds me how pitifully people must long for vanished youth, for "rejuvenation" stands well toward the beginning of the first table. There are to be found such vivid expressions as "Turning the Clock of Time Backwards," "Unmasking your Ever-Youthful Self," "Age and how to abolish it," and "Old at 35 or Young at 70—Which?" An observer reports that one lecturer was "a very young-appearing man—looking about thirty-five years old"; but he said he was seventy, and that his youthful appearance was due to "applied psychology." "How to develop and retain beauty" is, of course, bound up with the process of renewing youth. "Rejuvenation" seems often to include the notion of longevity, too. The point is that one wants to regain youth and then remain in that pleasant and beauty-giving state for a long time to come. In three circulars, as we have seen, there is unequivocal mention of long life; it is also implied in five others.

A topic that we must not fail to notice is "how to find, or understand, God," a subject listed in six of the ten circulars. In all but one, there is some reference to religious matters. This is hardly surprising since religion and mind-cure methods have long consorted together. Religion is unquestionably the most effective instrument there is for thought-power systems. It has the added advantage of vesting both system and expositor with respectability.

The psychologist is often careful to point out that his

teachings do not interfere with any creed or established religion, taking the stand that his doctrine is inclusive and basic. "Applied Psychology," reads one circular, "does not touch nor affect your religion." Another system "is not a religion nor has it a creed other than to recognize The Universal Mind, the Creator of all things."

On the other hand, I remember hearing one lecturer persistently cast vague but vehement aspersions on current orthodox religion, declaring his own mystical religious exercises and pronouncements far superior. I know through personal conversations that there are those who go to lectures on "applied psychology" because they are dissatisfied with religion as they find it in the churches, feeling that it does not fill their needs. They want something promising immediate results, a practical, here-and-now religion, one that reaches out to *them*. And it is particularly true that the unsuccessful want a doctrine that embraces a new recipe for success.

Certain practical subjects advertised for discussion are worthy of passing attention perhaps: viz., the cure of constipation; "strengthening," or "curing," the eyes; and "how to reduce" (what a lure to susceptible ladies of enlarged waistline!). Each of these topics appears in two circulars. One lecturer advertises a special dietary that will "increase pleasure in eating," "improve the health and mental powers almost immediately," and simultaneously "reduce grocery bills and the work of the women of the household." "Lost valuables" will be restored to their owners through psychology, says another.

Further comment on the topics seems unnecessary, but it remains for me to speak of the frequent use of the words "science," "scientific," and "law." Without exception every psychologist assures the public that what he has to offer is "science" or "scientific"; e.g., almost always in the titles, or sub-titles, of courses—like "Scientific Life Culture" and "Magnetic Psychology, the Master Science of the Age"—and in many such expressions as "scientific rhythmical breathing," "scientific thinking," "the science of salesmanship," and so forth. The oft-repeated word "law" appears in phrases like "the law of visualization," "the law of abundance," "the law of suggestion," "the secret law of happy marriage." We are told that heretofore "the science of human life has not been taught in the schools, the home, the clubs, or anywhere else," and that we must certainly learn from such and such an applied psychologist "how to scientifically avoid failure . . . a lesson brought from one of the greatest laboratories of Europe and never before taught in this country." "Psychology is a science, and as such, keeps within the bounds of demonstrable fact and repeatable phenomena. I teach you the physical and mental laws of your being. . . . I am putting into the common language of every-day life the knowledge of the great university class rooms and laboratories." One psychologist offers a special course on "the science of health and healing—stripped of all technicalities, the laws of this science are laid bare by a master's

hand"; and a part of this course is a lesson on "the science of effective prayer." Another lecturer will divulge "the Latest Word in Science in Psychology, Biology, Pedagogy, and Business Application."

CHAPTER VI

WHAT THE "APPLIED PSYCHOLOGIST" TEACHES (*continued*)

One is impressed by the remarkable similarity in subject matter and wording of the different circulars. Just why they are so alike is pretty clear. It is safe for the psychologist to assume that the underlying human desires are very much the same always; hence that factor is constant, or almost so. And mind-cure methods and other mental prescriptions do not vary a great deal. There are a few stock sources for these, which are the common property of "applied psychologists" in general. We even have hints of these sources in the circulars. For example, there is an allusion to "Error" that calls to mind Mrs. Eddy, and some others to "Divine Principle," etc. that suggest the same author. Coué is mentioned twice in one man's circular. Freud's name appears in another, and, as we have observed, "psycho-analysis" is referred to in four. Some show a trace of East Indian influence, and in Madame M'Ketchem's circular the Yogi mysteries of the Far East are seen to be patently contributing their share for the prospective thrill-seeker. And there is a faint suggestion of a de-

fective 1880 model of Western academic psychology in the groundwork of several of the systems. Furthermore, the lecturers show considerable familiarity with the work of other "applied psychologists" in the field, so it is probable that they have made good use of this knowledge in developing their own systems.

Nevertheless each psychologist unfailingly explains in his lectures and printed statements that he and his course are distinctly "different" from all others and markedly superior. He does not hesitate to say that many other psychologists are frauds. Often he uses new terms for what seems to be the same, or practically the same, thing. "We have been psychologized to death," I heard one man say, and proceed to point out that his teachings were "not exactly psychology" but "a new and simplified system of practical mind-power." According to another, "concentration is out of fashion" (though he has his own "new method" for this, too), and "we teach mental broadcasting."

In the same fashion, the circulars show some attempts at individuality. The names selected for courses or systems vary from the stereotyped "Applied Psychology" to "Constructive Psychology," "The Psychology of Successful Living," "Super Science," "Super-Life Culture," "Health and Successful Living," "Psycho-Analysis," etc. Sometimes certain lectures are advertised as particularly unusual and valuable: viz., "What Every Woman Should Know About Men. Secret of Her Attraction to Them. Why Some Men are Always in Demand. Love and its Relation to Life. This Lesson Alone is Worth Thou-

sands of Dollars to Those Who Desire Victorious Living." And here is an "unrivalled" specialty, a lesson on "the Psychology of Color and its effect on the nervous system." The circulars also exhibit differences in style and diction, which are reflections of the particular psychologist's general mode of treatment. There are those of the soulful, "uplift" type; those distinctly practical and utilitarian in their language; some sonorous and grandiose; and others that are mixtures.

As regards methods to be employed, some difference in emphasis is discernible in the circulars. These may perhaps be said to fall into three classes: viz., (1) those that emphasize concentration as their principal method (two cases); (2) those that dwell on suggestion, the subconscious, etc. (three cases); and (3) those that advocate the various mental and mystical means but stress the necessity for preliminary self-knowledge (a) through a study of physiognomy (two cases) or (b) through "self-analysis" or "psycho-analysis" (three cases). But bear in mind that no psychologist limits himself to a single method. Rather he tends to draw on all the favorite mind-power resources, though in different proportions. Possibly there is justification for regarding at least three circulars as playing up all the approved methods rather impartially. It may be added that further investigation often leaves one uncertain as to the essential distinction between "suggestion" and some other mental instruments, more particularly "concentration."

The real difference between one man's psychology and another's lay in his own particular way of using the

methods. His special technique became apparent when he held forth in person on the lecture platform. Not that he thought up anything very original, but he re-decorated the old and loudly asserted it was new and unique. There were characteristic variations in formulae for suggestion, concentration, *et cetera*, in minutiae of directions for their application, in forms of "exercises," "manifestations," "demonstrations," and the like. Take Madame M'Ketchem's performance described in the first chapter. It is thoroughly typical as to objectives—will power, memory, success, health—and there are, in general, the same old ways of getting them. Concentration with breathing exercises is a customary psychological sport. But "Prana" is her specialty—even if she did borrow it from the Yogi—and we do not hear of it from others. Visualization, which she also advises, is always a great favorite and comes plain or fancy.

"Visualize what you want," another lecturer insisted, "and surround it with your favorite color in your mind's eye. Get the line of transference from your mind to your objective. You can have anything that you can encompass with your consciousness."

At the outset of the pay course, the psychologist usually dealt with "the physical aspect of man," touching on such matters as food, exercise, and rest. This gave him a splendid chance to be "different." All the diets recommended were "superior to any other." Each lecturer could even say authoritatively what to eat, and what not to eat, during this or that ailment. Many and varied were the diagnoses and prescriptions. "You have

too much mucous in your system," one man was told. And another suffered from "an oversupply of magnesium." Every psychologist had his own system of "exercises." In one case these were "purely mental." General physical exercise, in the commonly accepted meaning of the term, had a small but not unimportant place with most. It was solemnly maintained that certain physical exercises would make the brain grow and hence increase intelligence. One man prided himself on his "brain-breathing" exercises.

The psychologist saw to it that members of the class actively participated in the hocus-pocus peculiar to him. For example, to quote some circulars, they practiced "exercises to increase the resourcefulness, fertility, and productivity of the mind," or "spiritual, psychological and physiological exercises for renewing and strengthening the eyes," or "scientific exercises" guaranteed to make one "live to be a hundred," or "a hundred and fifty," depending on which psychologist was being patronized. In one case there were "actual demonstrations of the psychic handshake." And certain hitherto unknown phenomena might be manifested under the direction of a specially gifted wonder-worker with the coöperation of his audience. For instance, one lecturer stated that different persons responded to different musical notes or types of sound.

"Listen," he said to his class, "as I pronounce the words 'Allaho Abha' in different keys. Some of you will thrill to one note, some to another. A wave of ecstasy will pass over you as you find your tonal affinity."

It is reported that his listeners readily detected their particular "tonal affinities," and that some persons "were carried away with excitement like people at a religious revival."

The audience seemed to me more often carried away by the sheer volubility of these talented word-producers so ardently striving for new effects. The helpless listener was subdued by floods of language, overpowered by the razzle-dazzle of words. There are some enthralling literary bits in the circulars, too. Novel phrases and figures of speech help distinguish one man's work from another's, for example:

"Fear, its history, its horrible toll of humanity, its gruesome threat. How to overcome it, how to dispel its shadows. How to put a smile into the dilated eyes of fear."

"Food according to biological type and diathesis."

"Emerging from the Chrysalis of Mediocrity to Greatness."

Characteristic cryptic and vague expressions also differentiate the circulars and doubtless arouse awe and curiosity. Consider the following:

"The Eternal Urge and what it means to us."

"The Magic Law of Agreement."

"Contacting Universal Mind through Super-consciousness."

"The secret prayer called the 'Unspeakable Word.'"

"The Cosmic Viewpoint and the Conception of the Absolute."

When I heard the lecturer who spoke on the last men-

tioned topic, I recorded some of his other expressions, e.g., "as an agency of propaganda the human voice is the most powerful," "the power of vibratory forces," "vibratory accord," "spiritual prophylaxis," "we shall reveal the mysteries of the fourth dimension," "psychology achieves by means of intonations and suggestion." He even used the phrase "inversely to the square of the distance," but I failed to understand how it applied. I judge that a great many of the audience failed to get the full import of his words. But this is said without the least intention of unfavorably criticizing his effectiveness. Quite the contrary.

"It was awful interesting," said a woman who listened to another psychologist at her first lecture of the free series. "It was about sound and what they believe in India."

"Could you give me an idea of what was said?" I asked.

"Well, it was awful deep," she answered hesitatingly. "It gives you a real thrill. I don't believe I could tell what she said. But it was awful interesting and awful deep."

Some expressions to be found in certain circulars are too deep for me also, and baffle my powers of classification, e.g., "How to test out the body with the Egyptian Posture."

At any rate there is no uncertainty about such statements as: "This is the supreme, decisive turning point in your life. You decision as to whether you will take this course of instructions and receive unlimited bene-

fits, or whether you will turn it down for some trivial reason, is going to determine the character of the coming years for you. At this moment you are determining your destiny." And, "Mrs. Blank is the Only Lecturer Who Gives of Herself Personally to Her Students. Because of This Personal Contact Her Classes are Necessarily Limited as to Number. This is the Greatest Opportunity of Your Life."

Evidently we should accept no substitutes. Yet, in spite of these declarations of difference and superiority, those of us who have sampled numerous courses are convinced that the fundametals of all systems are the same. "Psychology" is "psychology"—"the power of thought," "the power of suggestion"—slight change of dress notwithstanding. "The Law of Suggestion," admits one psychologist, "is the basic law in all teaching, selling, and healing," and, he might have added, in all systems of applied psychology emanating from itinerant psychologists.

CHAPTER VII

GLIMPSES INTO PSYCHOLOGICAL MASTERPIECES

It would never do not to examine the published works of these illustrious authors. I have before me a meaty volume of three hundred and fifty-one pages, which, according to the person who lent it to me, is an excellent reproduction of the writer's tuitional course, plus considerable additional "explanation." As so often happens, the author is also the publisher. Here is a chapter on "Concentration," which means, as usual, a method of attaining any wished-for goal through focused attention combined with a definite ritual.

"Get a candle," says this psychological authority quaintly, and you wonder what is wrong with the electricity. But it appears that the candle is not primarily for illuminating purposes but to fix the attention of your "Conscious Mind" firmly while you concentrate. You are to gaze steadily at the candle-flame in your quiet, otherwise unlighted room and keep repeating aloud, over and over, what you want, thus:

"Bill Johnson, you will buy my second-hand car tomorrow. I want you to. You cannot resist me. You must do it."

Poor Bill, it seems, is powerless even though miles away. You keep this business up for at least half an hour, and Bill is at your mercy. You will know that your message has been received when you see the words you are repeating written large in the candle-flame, which may appear to spread out like a fan. But even if this does not happen, Bill will have to come across just the same. (There are illustrations that prove it.)

Now all this is possible because your "Subconscious Mind" gets the big idea you are implanting in it and communicates with Bill's subconscious by means of "mental telegraphy." Bill is all out of luck because he doesn't know about Dr. Stickem Upp's system. You, of course, having paid your good money for it, could arm your own subconscious with protecting thoughts in case you suspected any one of having designs on you.

The candle-flame method is *the* method *par excellence* for getting anything you want, and very precise directions for exact placing of the candle, yourself, *et cetera*, are given. Plain unilluminated autosuggestion will do for developing personal traits, such as self-confidence and will power. But to be really effective, any form of suggestion must be practiced exactly as the author advises in many pages of capitalized directions. "Write it on a Card"—"Select a Semi-DARK room"—"Before going to Bed"—"ACTUALLY SPEAK IT OUT"—"do this for TWELVE DAYS"—but let us rudely skim over this part.

It soon becomes clear that your subconscious can, as a matter of fact, carry on its work at any time or place.

For instance, you can use "the Scientific Handshake" if you meet a person you want to influence. (Slow—picture ahead—of two men shaking hands. Strong resemblance to Arrow collar family.) Take as much of the other fellow's hand as you can, grip firmly, and shake only once or twice. One foot should be slightly ahead of the other. As you grip the other person's hand, raise yourself as if you were going to walk forward, and look him squarely in the eye, or rather, seem to look *through* him. (Eye exercises to make you look as if you were reading the other man's innermost thoughts, are described earlier.) Concentrate on your message for his subconscious mind, repeating it mentally as you clasp hands. And be very, very careful not to let his hand drop suddenly, because, for some reason not given, that will undo all the good work. Curl your fingers around his little finger and slide them off with easy deliberateness.

Don't waste any opportunities. Even if you merely meet a stranger "at a Social Gathering," send a mental radiogram to his subconscious, such as: "You will be attracted to me. You cannot help liking me." This gives you extra friends, who may come in handy some day. If you are a salesman, say to your prospect mentally, as you shake his hand: "You cannot resist me! You must buy this new vacuum cleaner!"—or whatever it is you're selling.

(So that's it! I shall rigorously abstain from shaking hands with all vacuum cleaner, and other, agents.)

Then, in the next chapter, comes "the Psychological Moment." It is easily recognized after reading Professor

Stickem Upp's description. Suppose you are trying to persuade your prospect to buy the vacuum cleaner or the sure cure for athlete's foot, and he is sitting with his legs crossed and his arms folded. If, as you talk, he still keeps them in the same position, you are wasting your breath. But if he uncrosses his legs, unfolds his arms and leaves them wide of his body, and opens his fingers, *that* is "the Psychological Moment." You are to close the deal at once.

The author ignores other kinds of psychological moments.

Healing is discussed, both self-healing and the healing of others, and four principal methods are described: suggestion, autosuggestion, magnetism, and telepathy. The explanations given are long and circumstantial, but since I have myself witnessed one of this man's public healings, perhaps I can pick out the main points.

First, get your patient to describe his "symptoms." (The author persistently employs this spelling. "Applied psychologists" in general are addicted to orthographical novelties, original punctuation, and the like.) Then seat the patient in a darkened room, have him close his eyes, relax, and make his mind a blank. Tell him very positively that you know he is going to get well, and make sure he has faith. Often your suggestions are all that is necessary to produce a cure. However, magnetic fluid from your body will certainly bring results, *provided you hold the thought of healing* and offer spoken suggestions to that effect *while you make magnetic "passes."*

Magnetism is such a fascinating subject that I must reproduce some of this expert's explanation. Magnetism is a force, or fluid, which can be seen under certain circumstances, and is of high vibratory character. You get it by practicing Dr. Stickem Upp's exercises. It raises the sick person's rate of vibration to normal. To the patient it very often feels like the pricking of pins. Not only for therapeutic purposes but socially, magnetism is a wonderful thing, for I find it written that a Magnetic Personality never lacks "invitations to Swell Affairs."

Magnetism oozes, as it were, out of your hands and onto the patient as you make the passes, which are light, stroking movements. There are most careful directions for these. They must be made downwards, not upwards; and from right to left, so as not to interfere with circulation; the hands have to be dry and warm through rubbing only; and, very important, treatments should not be over twenty minutes; etc., etc.

(Probably the last point is for much the same reason as an old minister gave when he explained why his sermons were never more than twenty minutes long: "No souls are saved after the first twenty minutes.")

But to return to the patient. Suppose he has a headache. Make about two dozen passes on his forehead, pausing now and again to hold the stroke, so to speak, and all the while offering suggestions that he is getting better, that the pain is leaving him. Then have him exhale rapidly as you withdraw your hands. Repeat all this three times. Next, take a large white handkerchief

and tell him that, when you count three, he will be entirely well. Wave the hanky over him and count aloud, slowly. After that, tell him he may open his eyes, and say firmly that he is all well now.

(The patient I saw did not quite seem to get the bright idea. He gave Brother Stickem Upp a long, hard look—a real mean look, in fact.)

The procedure is more complicated if you are curing a toothache. The chief point of difference is that you fold the handkerchief and put it on the patient's cheek, over the sore tooth, and then, with your mouth against this covering, blow through it six times. This author's brochure on correspondence courses advertises instruction in curing toothache "by Divine Breath," but in the present work human breath seems to be sufficient. He wisely advises going to a dentist if there is an exposed nerve. (Thank heaven he says nothing about using Peppitup Toothpaste twice a day and seeing the dentist at least twice a year.)

What he says about the other ways of healing is too repetitious to be very interesting. In healing by telepathy, or absent treatment, you are advised to place the patient's photograph before you if you do not know him by sight. And most certainly tell him beforehand the exact time you will treat him. You are cautioned against using your mental vibrations for evil, because that is "Black Magic."

Justice has not been done the author in this too brief and too barren account of his teachings, but we really must hurry on. Life is short and psychology is long.

The next volume before me is about a hundred pages in length. It consists of recommendations as to the use of "Affirmations" and "Concentration," heavily interspersed with scriptural quotations. There are also occasional quotations from Mrs. Eddy's chief work. "Affirmations," as you may have gathered, are oral assertions to the effect that you have achieved, or will achieve, a desired end, which is really only a bright hope, though you won't admit it. It is usually suggested, as in this case, that they be made during periods set aside for the purpose. This man is our best word-artist, and he recommends, among others, the following "affirmation," which is representative of the book in general:

"O my Father, I thank Thee for prosperity. I am prosperity! I vibrate prosperity! I think prosperity! I talk prosperity! I act prosperity! I attract prosperous people to myself this day, and my influence with them adds to their prosperity, and they assist in my prosperity!"

"Put your whole soul into the oral Affirmations," he writes, "as well as into the Concentrations. Gradually you will find your own mind becoming illumined, and these thoughts will prove to be only suggestions—simply seed thoughts, from which will grow mental forests of richest spiritual foliage, under whose spreading branches your Soul of souls may take sweetest rest and comfort."

Concentration, according to him, does not call for specific oral or silent expressions. One simply selects a subject and meditates upon it with great earnestness, using "the power of Intense Desire working in harmony

with a well-developed faculty of Imagination." "In concentrating it is preferable to sit, in an easy position, with the face to the East, the hands clasped, the body relaxed but erect, with eyes closed and the head inclined slightly upward. . . ."

A quick excursion into American-Oriental mysticism will serve to complete this sampling of psychological literature. Here are three booklets setting forth other, and less worldly, tenets of the system encountered in Chapter I. The highest aim of the system, the originator of which calls himself a "Master Psychologist-Metaphysician," seems to be the possession of mystical knowledge. This is to be gained by "Concentration," but a much more awesome and concentrated concentration than heretofore described. There must of necessity be "a Master" to guide the student. The author is "a Master" and tells how he got that way. Briefly, the story is that he took no food or water for thirty days and after that went through "the Death Trance" for three days. It seems he left his body and went "into the Astral," returning, after other-world wanderings, with the "revelation" he now discloses. The whole account teems with such expressions as "Astral, or Etheric, Body," "Odic Force," "higher Planes," "Ancient Wisdom," "increased mental Vibrations," "Invisible Helpers," "Aquaciac Records," "soul histories," "the endless-never-end," "invisible worlds," "unseen planets," "Cosmic Harmony," etc. I shall merely quote one passage:

"At the base of the spine is a Sense Center, called the KUNDALINI, the '*Spirit-Fire*,' as it is frequently

termed in the Far East. Silent MEDITATION, CONCENTRATION or PRAYER will cause this coiled-up Energy to move up the CANAL OF SUSHUMNA, in the center of the spinal cord. When this Energy reaches the brain, great INTELLECTUAL and SPIRITUAL POWER is manifested in the individual, for as the KUNDALINI passes up this canal to the nerve or sense centers, they become 'spiritualized' so that the student, who has advanced sufficiently, can see and yet not be conscious of seeing; hears but is not conscious of hearing; neither is he conscious of the sense of taste, smell, or touch.

"In other words, he has so *raised his vibrations* above the vibrations of his physical self, that he is no longer conscious of his physical body, but vibrates in harmony with his SPIRIT CONSCIOUSNESS, the EGO, and while in this state can contact GOD, the SPIRIT BEING. . . . The person . . . no longer is in need of books, for all KNOWLEDGE is his as the pages of the UNIVERSE are open to him. He hears and sees all things of the UNIVERSE by going into a state of MEDITATION and CONCENTRATION and focusing his mind upon the one thing *he desires to know.*"

And so on and so on.

CHAPTER VIII

EVIDENCE AS TO PERSONAL QUALIFICATIONS, EDUCATION, AND CREDENTIALS

And what do we discover about the personal qualifications of our group of psychologists? Let us first examine the circulars and other advertisements of all fourteen and permit them to speak for themselves. There should be some additions to the descriptions and descriptive terms already quoted in previous chapters.

Our Hindu, Dr. Lettim Singh, "was born in India of a family of Philosophers, Scientists, Rishis, and Mystics, descendants of the Ruling Class," and he "is a unique blending of the deep Mystic and Spiritual Mind of the Orient and the Practical Scientific Mind of the Occident, a rare combination of the two. Thus he is fully equipped to give to the waiting world in the simplest form and the most comprehensible manner the Greatest and Most Sublime teachings of the Saints, Masters, and Sages of India."

One lady calls herself a "Physician, Psychologist, Psycho-analyst, Lecturer, Educator." Another advertises that she is "an Evangel of Success," "a character analyst, vocational expert, gifted lecturer, and author," that she "has made a life study of psychology and its allied sub-

jects," having "graduated from the American Institute of New York, which was founded for the purpose of disseminating the Gallian Doctrine upon which all modern character analysis is founded . . . ," and that she "possesses a radiant and forceful personality, her audiences instinctively warming toward her." She cites press notices and the statements of civic, commercial, and religious organizations (twenty-one commendations in all) to prove her worth and effectiveness.

Another psychologist describes himself as "The Man of the Hour" and graciously admits that he is "considered one of the foremost Psychological authorities." "Dr. O. G. Helpus has spent years as an instructor in different educational institutions. He has conducted many Post Graduate Courses along professional lines in many of the large cities. . . . He has traveled extensively and lectured in nearly all the large cities of America and Europe. To be privileged to sit in the class conducted by Dr. Helpus is a rare opportunity and any person is to be congratulated who successfully continues the line of study presented by This Teacher of Teachers. . . . Dr. O. G. Helpus enjoys a unique distinction. That of a Teacher of Teachers. Many prominent successes are the result of his wonderful capabilities. He is a Master and gives the actual demonstrations of his work. . . . His publications have reached a tremendous sales figure."

Elsewhere we read that "Dr. Styng A. Guy, the eminent psychologist . . . has been an active worker in the field of applied Psychology both in the United States and

Canada for many years and has also lectured in the principal cities of Great Britain and the European continent. He combines a fine literary and scientific culture with extensive research and travel and is familiar with the latest American and European developments on his specialty through direct contact with the greatest living authorities." (These authorities are not mentioned by name.) And, if you please, "America's Greatest Psychologist" is also numbered in our group.

We would naturally expect to find the names of a "foremost psychological authority" whose "publications have reached a tremendous sales figure," and of an "eminent psychologist" given to "extensive research," and certainly of "America's Greatest Psychologist," in the leading publications devoted to listing prominent psychologists and scientists. But I have looked in vain for their names in *The Psychological Register*, the *Biographical Directory of American Men of Science*, and in the directories of the American Psychological Association and the American Association for the Advancement of Science. Nor are they in *Who's Who*. In fact, not a single one of the fourteen is to be found in any of these directories, though each individual avers, in varied phraseology, that he is a well-known expert in the psychological field.

Next let us look for evidences of educational qualifications. There is considerable mention of educational equipment in the various circulars. Five of the fourteen psychologists attach degrees to their names. One man lays claim to a Ph.B. and an LL.B., mentioning

two well-known and reputable universities in this country and giving dates. I have communicated with these institutions, and in both cases those in authority replied that the person in question received the degrees named in the years stated. He has the distinction of being the only one in the group whose assertions in regard to degrees or certificates I have been able to substantiate completely. Unfortunately, however, bachelor's degrees in law and philosophy, particularly those dating back a good many years as in his case, do not guarantee adequate training in modern psychology. Quite the reverse, in fact. When I heard him lecture, his only references to academic psychology were passing allusions to James and Freud. He hesitated over the latter name, pronounced it "Frude" first, then "Frowd." I have been unable to find any other indications of his knowing anything about scientific psychology. On the other hand, the influence of his college training did show itself in his comparatively modest claims. His promises were less extravagant and less materialistic than those of the other lecturers—which may explain why he did not succeed in attracting large audiences.

A psychologist of the feminine sex is, she announces in her advertisements, an M.D. and D.O. One gentleman has a Ph.D. after his name, and still another both Ph.D. and Sc.D. In none of these cases are universities mentioned, and personal inquiries brought only indefinite answers. A secretary, when consulted as to the university granting a certain man's Ph.D., said that she was not sure which one, but that "any university

in the country would do it because he has traveled so much." I felt hesitant about telling her that travel is not the basis on which degrees are granted.

A promising case seemed to be the Hindu, who tacks four degrees to his name, A.M., C.P., D.D., and Ph.D. His circular states that "he is a Certified Teacher and Graduate of the University of _____,¹ holding the Master of Arts Degree." This university replied to my inquiry, that the individual referred to had taken his A.B. and M.A. degrees there, his major subject being mathematics, but that they "fail to find any record to indicate completion of the teacher training curriculum, which would entitle him to recommendation from the University for a teaching credential . . . His record does not show completion of any work in the Department of Psychology." It may be that he does not mean to imply that he was certified as a teacher by this university, but he might make the point clear and tell just where he became a "certified" teacher. He says further that he is "a Certified Minister of the Christian Religion and Philosophy," and that he is founder and president of an American institution (unknown to me and my associates) which grants D.D. and Ph.D. degrees. He makes no statement as to where his own C.P., D.D., and Ph.D. degrees were obtained, nor does he give any particulars as to how he became "a Certified Minister." And, by the way, just what is a "C.P." degree?

The title "Dr." is, to be sure, quite common, for four

¹A large state university.

others besides these naming specific doctors' degrees—making nearly sixty per cent in all—use it before their names in their advertisements. No satisfactory explanations are given, nor have I been able to get any, as to the origin of the title. On one occasion I remained after a lecture by *Dr.* Victor Hardboyld, and, with what I hoped was the proper shade of awe and admiration, asked to see some of his diplomas. He had stated that he had a great many “from all parts of the country and Europe” and had pointed toward a large pile of important-looking papers. To comply with my request the learned man unfolded two “diplomas” (copiously decorated with cherubs, scroll patterns, and red seals). One of these he said had been granted him in Boston, though, for some curious reason, “St. Louis, Mo.” was plainly inscribed at the bottom of both documents. I did not comment aloud, but privately I thought of past scandals in regard to “diploma mills” in the latter city. These fleeting glimpses left no clear impression as to the body of the text, and none at all as to the degrees named, if there were such. Broad hints to see more diplomas proved ineffectual. My notes add that this psychologist told me he was also a graduate of the “School of Human and Divine Science in Chicago,” an institution apparently unheard of before or since, but I could get no more information.

Another of our “doctors” advertises that he is licensed by the state board of medical examiners of a certain state, which does not happen to be the one in which he is now established. My inquiry has produced a letter

from the capital offices of the former state testifying that this man holds a license "to practice Drugless-Therapy," dated ten years earlier. He does not account for the "Dr." before his name in any other way. I cannot help wondering if the conspicuously placed phrase "licensed by the State Board of Medical Examiners," especially with the appropriation of the title "Dr.," is not rather misleading to the general public. It is perfectly true, of course, but does it not call to mind an M.D. degree and training in a regular medical school?—For which I find not the slightest evidence.

This means, then, that nine of the fourteen, or about two-thirds of the group, assert their right to some degree, or degrees, and that of the nine only one offers in his circulars, or anywhere else, complete and verifiable information in regard to source, and that even in this one case there is no evidence of proper training in psychology. Obviously there is a very decided reticence about disclosing where and when degrees were obtained. Yet every college-bred person knows that the mere affixing of degrees without indicating university or date means little. And one would naturally expect any prospective teacher and self-declared authority to be only too ready to make known his educational qualifications.

Of the five psychologists who make no reference to specific degrees or degree titles, one affirms that she "holds degrees and artists' certificates, as well as other credentials, from leading schools both here and abroad," though we are not enlightened as to the nature of these degrees and other credentials. Another declares, as has

been noted, that she graduated from an institution devoted to the spreading of "the Gallian Doctrine." Unhappily for her reputation as a modern scientist, the phrenology of Gall was discredited long ago and has been repeatedly disproved in most thorough manner.

A third maintains that she is a graduate of Teachers' College, Columbia University. The authorities of this institution say, however, that their records do not show that she is one of their graduates, but that, after a year's course, she received from them in 1902 a professional diploma—of a kind no longer granted—for teaching in kindergartens. The transcript of her record while in attendance at Teachers' College shows a number of courses in education and one very brief elementary course in psychology as it was taught then. Nevertheless, this lady announced during a free lecture that she had held "a chair of psychology" at a certain teachers' college in the Middle West. One of my colleagues, formerly an instructor there, wrote to a friend of his to verify this assertion. I quote from the reply: "Your letter makes me laugh . . . As to the lady I know her well. She was Director of Kindergarten here, 1904 to 1906, when this was just a normal school. She closed her last year early, as I recall, to get married. If she taught any psychology, there is no record of it." This "psychologist" claims to be president and founder of a "School of Personality" and also of an "At-Home Study School" and other organizations, presumably psychological. I wrote to her at the "School of Personality,"

since the city of its location was given in her circular, but received no reply.

Two of the lecturers are silent on the subject of their formal education. I have been unable to penetrate this silence in one case, but for the other there is enlightening evidence. The psychologist in question, who generally calls herself a "psycho-analyst," is one of the two women described earlier as operating along slightly different lines from the rest. Though her charges are monstrous, her claims are less pretentious in some ways and her methods more conservative than is usual. As an advertisement she uses an attractively gotten up brochure containing, among other matter, excerpts from letters of appreciation of her and her work. One prominently placed commendatory remark refers to her general ability and enthusiasm and is attributed to an accredited professor of psychology. When I inquired further of this professor, he wrote that his statement had been made in an ordinary letter of recommendation written at the lady's request some dozen years previously, after she had studied at the university where he was; that he had no way of knowing how well she had used her ability since; and that it was most embarrassing to have statements made twelve or more years ago "continually used as a method of advertising." I also learned from the university's registrar that she had been a non-degree student, who had been obliged to obtain special permission to attend the university for half a year, and that in this brief time she had taken courses in psychology and English.

This is most significant news, not simply because it shows so pitifully little real study of psychology on her part, but because *it is the only evidence I have been able to obtain that any of the fourteen "applied psychologists" have made any attempt at a special study of psychology at a university of standing.* If these psychologists have any such training they are carefully concealing the fact. Their lack of definite statement as to what their education actually was, is regrettable, to say the least, for appropriate training is commonly looked for as convincing evidence of professional fitness. We should expect to find such information readily accessible in the light of the general claims made. But these findings are all that I have been able to secure after diligent search.

There are some other letters having to do with endorsements, which may be of interest. It must first be explained that two of the lecturers have it printed in their circulars that they are sponsored by certain organizations. One is a "Psychological Association" entirely unknown to me and to persons I have consulted, and the other an equally unknown "League." The gentleman whose "Campaign of Free Lectures" is announced by the "League," is also its president and founder. Moreover, on a handbill is found the declaration that his educational work is endorsed by "national and state officials," who are not named, and also by the school board of a large city, which is designated. Accordingly, I wrote to the school board of this city and

in due time received the following reply from an assistant superintendent of schools:

"Replying to your communication under date of November 29th, asking for information in regard to a Doctor ———, permit me to say that I have made inquiry of several people in these offices and find that no one has any information in regard to this lecturer.

"The ——— City Board of Education to my knowledge has never given its endorsement to any lecturer or entertainer of any description. I have had supervision of this department for some time and I do not remember of ever having had an interview with this particular lecturer.

"Naturally we have no information in regard to where Doctor ——— received his doctor's degree.

"In conclusion I desire to state that this office never gives its endorsement to any person to enter our schools for the purpose of giving talks on psychology or allied subjects.

"Trusting that I have answered the questions in your letter, I remain," etc.

But in our town this "psychologist" convinced the newspapers of his remarkable qualifications, and they gave him several splendid write-ups with all the "endorsements" enumerated in fine style. Later, when he paid us a second visit, he aired his psychological views before a prominent luncheon club.

Indeed, it must not be supposed that persons in positions of authority are likely to share the above-men-

tioned superintendent's lack of enthusiasm for psychology (so-called) and itinerant psychologists. There are many who are well impressed. A case in point concerns another of our lecturers. I remember listening to this speaker with interest, especially because he had such an air of "bless-you-my-children" benignity. He urged his audience to purchase a series of little books of his own writing, and in his circulars was to be found a brief but ardent endorsement of them. This endorsement was from a minister who has been prominent for many years in a certain large city. I later wrote to the minister asking whether he had endorsed the booklets, and what was his opinion of this psychologist personally, and referring briefly to "applied psychologists" in general. The following is the body of his letter *in toto*:

"I am in receipt of your kind favor of the 6th instant, which I have read over very carefully. Let me say with reference to the traveling psychologists of the present day, that so far as they have touched this city, I think I have met all of them. Certainly I have met the more aggressive and conspicuous members of this class.

"I find that the 'Popular' psychologists of the present decade are, as a rule, earnest people who are trying to make an honest living by commercializing such ideas as success in life, physical health, matrimonial happiness, and mental vitality, under the general caption of 'Applied Psychology'—that there are to be found in this class some who are unworthy and might be classed as faddists or fakers, I do not question, but I believe that the

average traveling lecturer on the subject of 'Applied Psychology' is worthy of confidence. Whenever I have met a sincere and honest lecturer, I have sought to commend his work, and, in a general way, whatever pieces of literature he may be offering to the public. Personally, I do not expect to find many thoroughly scientific experts in this class and I do not judge their work from a scientific standpoint. The trouble with the university trained psychologist is that he lacks the knack of reaching the masses who are in need of some sort of a practical psychology.

"With reference to Dr. ——— of whom you inquire—if he has in his possession a letter signed by the writer, doubtless I had some knowledge of his work and book and was willing to add my personal endorsement. I have met so many public lecturers during the past seven years that I confess it is difficult to recall at a moment's notice, the person named in your letter or the book referred to.

"It seems to me that the main point in dealing with this class of individuals is to be absolutely sure of a sound moral character and an earnest purpose allied with an honest endeavor."

This letter provides much food for thought, but I shall postpone comment until a later chapter.

It may be appropriate at this point to set forth the impressions of another minister in regard to another one of our group. The letter given below appeared in the daily newspaper:

"Editor, The ———:

"Last evening my wife and I attended one of the lectures and telepathic demonstrations being given by Dr. and Mrs. ——— in the ——— temple. The so-called 'telepathic demonstration' seemed to me anything but convincing. In fact, though I dislike to use the unpleasant word, it was apparently a fraud. Now I am interested in telepathy as a science, and would like to challenge Mrs. ——— to appear before a committee of ministers or prominent citizens and give a demonstration of her powers, and prove her claim that she is 'the world's greatest genuine telepathist.' If she can prove that she has such power, I will be the first to acknowledge it, but if she has not, it is wrong for Dr. and Mrs. ——— to deceive the people by trickery.

Yours in the interests of truth,

Rev. ——— ———."

(Name and address given.)

If any attention was paid to this letter by the lecturer or his telepathic wife, I do not know of it. After leaving town this same psychologist sent me some outlines of correspondence courses and special lecture series offered by an institution of which, he states, he is president. Along with the outlines came copies of testimonials in regard to the courses and the members of the staff who give them. One testimonial reads:

"At the close of the Special Class which you have held for our Agency and in which twenty-two members of this organization had the privilege of taking this course in Character Reading, I want to express, per-

sonally, my appreciation of your thorough work with our men and women.

"The interest which they manifested in the Lessons was sufficient evidence to you of their appreciation and I believe they have all been helped very much in a practical way which will serve them in their work in salesmanship of life insurance.

"We hope it will be possible to have a second course later on."

The rather complete outline of the course referred to shows that character reading is taught by a study of physiognomy. "It lays out the geography of our head and face. . . . The world has never placed a burden on a sway-back nose . . . The color of the hair, the shape of the eyebrows, the hands and fingers, the legs, feet, and ankles—all are signs of character."

I wrote as follows to the writer of the testimonial just quoted, who signs himself superintendent of an agency for a nationally known life insurance company:

"I find a letter from you among the endorsements of a course in character reading given by a Dr. ————. I should appreciate it very much if you would tell me when you took this course, and whether you still think it valuable.

"I should be very glad if you would tell me all you know about Dr. ———— and his qualifications for giving such a course."

This reply was received:

"Dr. ———— conducted a Course in our Agency about three years ago, and we were much ap-

preciative of the good work he did. He is very sincere and conscientious, and most capable, and, as in our case, is sure to implant much knowledge. I recommend him most heartily, and trust you have already made use of his services."

This letter is particularly challenging to the trained psychologist because it suggests a wide-spread interest, and belief, in such methods of character reading. It would seem that people in general are entirely ignorant of the body of scientific evidence disproving the possibility of determining character from "the color of the hair, the shape of the eyebrows, the hands and fingers," etc., etc.

It may be worth while to inquire as to the occupations of the fourteen "applied psychologists" before they entered their present field of endeavor. Can some further light thus be thrown on their qualifications? Unfortunately I have been able to collect very few facts in this regard, because their statements are so vague. Pinning them down to definite particulars is generally impossible. It has already been shown that about a quarter of a century ago one lady was in charge of kindergarten work at a normal school, where she stayed for less than two years. Then she married, and just when after this she became an "applied psychologist," I do not know. Another has had no other occupation except that of housewife and has been for years teaching the phrenology of Gall. More will be said about her in a chapter to come. One man told me—I have only his word for it—that he used to be a minister. He

added that "psychologists can do more good than preachers," that "getting souls ready to be saved is greater than saving them." After some private investigating, I discovered another to be an unprosperous lawyer who has recently taken to "applied psychology" as a side line. Still another has been practicing various drugless methods of healing for the past twenty-five years, according to his own testimony, and before that time was a salesman. Our friend the "psycho-analyst" has given no further clues as to her past, but her present is arousing considerable excitement. The newspapers report her a recently named co-respondent in a divorce suit. As part of a psychoanalytic prescription, it is alleged, she urged somebody else's husband to "go on a marital vacation"—with her; and there is much mention of drinking along with the love-making. With respect to the past history of the rest of the group, I can say little that is very definite except in one case, which will be taken up in the next chapter.

CHAPTER IX

THE MOST FAMOUS "PSYCHOLOGIST"

Orlando Edgar Miller—a famous personage in the history of "applied psychology"! Indicted for murder, a prisoner in the Leavenworth penitentiary, discoverer of numerous "cures," founder of "universities," promoter of a "psychology colony" and a psychologically aimed motion picture company, at the present time a fugitive from justice—so goes the story of Miller. But the half hath not been told in these few phrases. His earlier life was made a subject of study by the American Medical Association, which has from time to time satisfied popular inquiry by publishing exposés of medical frauds, and their account will be drawn upon for more details. Miller, it seems, was brought to their attention as the "inventor" of a "cure" for tuberculosis, and the founder of a Chicago concern known as the International Institute for the Treatment of Tuberculosis. The following is taken from *The Journal of the American Medical Association* for December 12, 1908:

"When any new treatment, for a well-nigh incurable disease, is advanced, physicians who are careful of their patients' safety and well-being first wish to know something about the individual responsible for it. Should

this treatment be given to the world, not through the reputable channels of conservative medical journals, but by means of methods adopted by irregulars the world over, sensible physicians are still more insistent on examining the antecedents of those who originate it. Should such examination show that the 'treatment' is essentially secret, that it is put on the market as a commercial proposition, and that it is originated by one who has no claim to medical training, the medical profession is more than justified in looking on such a proposition with suspicion. Should it be found, moreover, that the individual fathering the project is a man who has devoted a large part of his life to such concerns as 'rupture cures' and fake sanitariums, and has at various times been arrested and has served at least some time in a federal prison—should all these things come to light, any sensible physician would naturally and rightly assume the attitude usually credited to Missourians—Show me!

"For these reasons we give our readers some information regarding the president and originator of the International Institute—O. E. Miller, Ph.D.—which was incidentally acquired in our investigations of the 'institute' itself.

"According to the *Chicago Tribune*, June 11, 1902, Miller has been grocer, lawyer, newspaper editor, president of a Y. M. C. A., school superintendent, proprietor of a 'rupture cure,' and president of a 'dope' sanitarium. He is now president of the 'consumption cure' institute. Mr. Miller's long suit is his 'piety.' Throughout all the

vicissitudes of his checkered career, though he has with remarkable versatility jumped from a 'rupture cured or no pay' business to curing drug addicts 'in from 6 to 8 days,' yet he has ever demonstrated the value of religion as a financial asset.

"In the early '90's Miller was running a 'rupture cure' concern in Denver. So successful was this 'cure'—in relieving the ruptured of their money—that within six years Miller claims to have done a business of over twenty million dollars. Branches of the concern were to be found in nearly every large city in the United States.

"While pursuing this delectable business Miller was president of the 'Professional Men's Debating Society' of the Y. M. C. A.; he also organized a large bible class and was carrying on what was known as the Coöperative Bible Union.

"While thus engaged in saving souls and curing rupture, Miller was convicted as an accessory to the misapplication of national banking funds and was sentenced to ten years in the federal prison at Fort Leavenworth, Kansas. After serving nearly two years of the sentence he was released on bond on the order of the Circuit Court of Appeals; the case then seems to have been dropped. Even in prison Miller's piety had to find expression and he established a Sunday school of which he was the leader and in addition he had charge of the music in the chapel on Sundays.

"In 1898 O. E. Miller came to Chicago and, according to the *Tribune*, exploited a 'medicated sand' treat-

ment for stomach trouble and as a 'sure cure for dyspepsia.' In the meantime, he had, to use his own words, 'come into possession of a very wonderful formula for the treatment of morphin, opium, tobacco and liquor habits.' This was too good an opportunity to miss and he at once organized 'a religious and philanthropic movement' known as the St. Luke's Society. This concern advertised that the patient would be put 'into a normal condition' in 'from six to eight days, in all cases of drug addictions where tobacco is not used . . . Some forms of nervous affections require two weeks' time.'

"While a 'philanthropic' movement, it did not give sufficient indications of being a charitable institution to warrant the Chicago Department of Health granting a license. The business was evidently a paying one, however, for Miller kept moving into more expensive and commodious quarters until finally he rented the old Hotel Woodruff as a 'sanitarium.' Then, when he had 150 persons in the building, came a fire in which thirteen inmates perished.

"Miller's next venture was a combination 'university' and 'sanitarium,' which he floated at Glen Ellyn, a suburb of Chicago. This institution was known as the 'Ruskin University' . . . Orlando E. Miller, besides being the 'general secretary' . . . also taught eugenics and sanitary science . . . The 'university' very naturally had a college of medicine, and there was nothing narrow or hide-bound about it. According to the prospectus issued at the time:

'Every student in the medical department of Ruskin University will receive instruction in *every known process of healing*, whether it goes under the name Regular, Irregular, Allopathic, Eclectic, Homeopathic, Physio-Medical, Osteopathic, Hydro-pathic, or any other title.' [Italics ours.—Editor of *The Journal*.]

"But in spite of all the inducements held out to students, the 'university' was not a financial success and had it not been for its 'sanitarium' annex would have gone out of existence even sooner than it did. At the 'Ruskin Sanitarium' were 'drug addicts, nervous cases, rheumatic and kidney troubles successfully treated.' The advertisements of this 'sanitarium' also call attention to 'The Famous Glen Ellyn Mineral Springs and Mud Baths.' Inquiries fail to disclose the whereabouts of either the famous springs or the equally noted mud baths. There are springs at Glen Ellyn, it is true, and as they are not of distilled water, there is doubtless mineral matter in them—hence, by poetic, or advertisers' license, mineral springs, if you please. There are, too, occasional swampy spots where, in wet weather, a person willing to risk arrest for indecent exposure, might take a mud bath—but the people of Glen Ellyn have never heard of any one taking that risk. An unfeeling town council finally got after Miller, and, as the papers stated at the time, fined him \$100 and gave him ten days in which to leave the town.

"Miller says: 'Since severing my connection with the

Ruskin movement, I have been engaged in one way or another in trying to get my treatment for tuberculosis to the attention of the medical profession.' The 'International Institute' was the result, of which Orlando Edgar Miller, Ph.D., is the president."

The Journal tells in considerable detail of the methods and personnel of this "Institute" and the results of the "treatment." Miller was, unfortunately, able to enlist the services of some registered physicians to aid him in his schemes. The Medical Association first investigated three cases of persons treated by the "Institute," one of which had been given wide publicity through pamphlets distributed by the concern to show the marvelous results of their remedy. No mention was made of the fact that the patient died shortly. So did the two others.

A later issue of *The Journal* relates what the "Institute" did for sixty-two other consumptives. We read:

"Some light is thrown on one of the earlier episodes in Miller's attempt to get his 'cure' before the public, by the following communication:

Dunning, Ill., Dec. 22, 1908.

To the Editor:—I notice in *The Journal*, Dec. 12, 1908, you have given your readers some timely facts concerning O. E. Miller and his, so-called, tuberculosis cure. Permit me to add my share to the general fund of facts. In October 1907, Miller, accompanied by a Chicago physician, came to the Cook County Hospital for Consumptives at Dun-

ning. Miller said he had a cure for pulmonary tuberculosis, and that if some of our patients would be willing to try his treatment, he would care for them free of charge. He explained that the physician who accompanied him was to be with them and administer the treatment. The matter was presented to a group of patients and ten of them accepting his offer, were taken by Miller to the Lincoln Park Hospital, Chicago, where they were 'treated.' One other patient joined them later. The result of the 'treatment' follows:

(1) C. Kearney, dead. (2) C. Peterson, dead.
(3) P. Carr, dead. (4) C. Ryan, dead. (5)
L. Goodman, dead. (6) ——— Olander, dead.
(7) R. Coudek, unaccounted for. (8) M. J.
Cronin, unaccounted for. (9) A. Daum,¹ and
(10) A. Martin, confined to bed by terminal tuberculosis, in Cook County Hospital for Consumptives. (11) R. Kacin, advanced tuberculosis, an ambulatory case.

Mr. Kacin, who was with the men all the time, has made a statement under affidavit, which I include with this. If in your judgment these facts will interest your readers, I shall be glad to have them published.

Ernest S. Moore,
Physician in Charge, C. C. H. C."

¹Reported dead later.

Further we are told that "though Miller's agents when soliciting funds for the establishment of 'sanitaria' have apparently conveyed the impression that the 'Institute' has a 'large sanitarium in Chicago,' the facts are the concern has no place of its own. Since last July the institute's patients have been given 'treatment' at the Chicago Union Hospital. With the coöperation of the Chicago Health Department, we were able to obtain a list of the patients who have been received at the Chicago Union Hospital to undergo the Miller 'treatment.' We have followed up the history of these patients and the information received up to the time of going to press is presented in tabular form . . .

What the Institute has Accomplished

<i>Case</i>	<i>From</i>	<i>Admit.</i>	<i>1908</i>	<i>Condition</i>
1	Ill.	July	17	Dead.
2	Ill.	July	20	No information.
3	Ohio	July	31	Dead.
4	Ill.	Aug.	2	Dead.
5	Ill.	Aug.	2	Dead.
6	Ind.	Aug.	4	Dead.
7	Ohio	Aug.	7	Dead.
8	Ill.	Aug.	9	Dead.
9	Wis.	Aug.	9	No information.
10	Penn.	Aug.	10	No information.
11	Ill.	Aug.	12	Dead.
12	Ind.	Aug.	17	Dead.
13	Ill.	Aug.	17	Dead.
14	Ohio	Aug.	18	Dead.

<i>Case</i>	<i>From</i>	<i>Admit.</i>	<i>1908</i>	<i>Condition</i>
15	Ill.	Aug.	27	Dead.
16	Ill.	Aug.	29	Dead.
17	Ill.	Sept.	2	No information.
18	Ohio	Sept.	10	Dead.
19	Ill.	Sept.	15	No information.
20	Col.	Sept.	16	No information.
21	Tenn.	Sept.	16	Dead.
22	Ill.	Sept.	14	"Still has hemorrhages; decreased weight."
23	Ill.	Sept.	19	Dead.
24	Ill.	Sept.	19	Dead.
25	Ill.	Sept.	19	Dead.
26	Iowa	Sept.	24	"Still living; out in Arizona."
27	Ohio	Sept.	24	Dead.
28	Wis.	Sept.	26	"Is in last stages."
29	Mich.	Sept.	26	Dead.
30	Ind.	Oct.	4	Dead.
31	Ill.	Oct.	4	Dead.
32	Ill.	Oct.	5	Dead.
33	Ohio	Oct.	16	Dead.
34	Ill.	Oct.	25	Dead.
35	Ill.	Oct.	26	Dead.
36	Ill.	Oct.	26	Dead.
37	Ill.	Oct.	26	Dead.
38	Ill.	Oct.	27	Dead.
39	Ill.	Nov.	4	Dead.
40	Tenn.	Nov.	4	Dead.

<i>Case</i>	<i>From</i>	<i>Admit.</i>	<i>1908</i>	<i>Condition</i>
41	Ill.	Nov.	9	Dead.
42	Vt.	Nov.	12	No information.
43	Ill.	Nov.	14	No information.
44	Ill.	Nov.	15	Dead.
45	Ill.	Nov.	17	Dead.
46	Ind.	Nov.	21	Dead.
47	Ill.	Nov.	24	No information.
48	Kas.	Nov.	24	No information.
49	Ind.	Nov.	28	Dead.
50	Texas	Dec.	12	No information.
51	Ill.	Dec.	14	No information.

"These cases, it should be remembered, are in no sense selected. They represent the official record of the Institute's roster, from July 17, 1908, to Dec. 14, 1908. The table gives, in the briefest possible way, the history of fifty-one consecutive patients subject to the O. E. Miller 'treatment' for tuberculosis. Yet Miller and his associates have the blatant effrontery to publish broadcast the statement:

'Of all cases treated . . . we have effected permanent cures of over 80 per cent including all complications.'

"Tables and statistics are generally dry and uninteresting, but we feel that the tabular statement given above speaks more eloquently than any sermon of 'man's inhumanity to man.' Here we have a list of 51 individuals

suffering from tuberculosis who have been subjected to the Miller 'treatment' at the International Institute and of 39 of whom we were able to obtain definite information. Thirty-six of the 39 are dead, while the 3 that are still living may be said to be in a dying condition. It is possible, yes probable, that of the 12 patients about whom we have no information, the same proportion are either dead or dying.

"Taking the 62 patients that we know have taken the Miller 'treatment'—11 from Dunning and 51 covered by our own investigations—we have positive information concerning 50 of them. Of the 50 there are 43 dead and the rest are in the terminal stage of the disease. And yet Miller claims to cure 80 per cent of those treated!

"What the 'treatment' actually seems to accomplish is to hasten the dissolution of the unfortunate victim taking it. As the reports began coming in regarding the cases under investigation, it was common to find such statements as: 'I believe the "treatment" marked the beginning of his rapid decline,' or 'her decline was rapid afterward.' . . . Such, then, are the methods of one of the most heartless and cruel of the innumerable 'consumption cure' fakes."

In 1912 the American Medical Association came forward with more information, gleaned from newspapers in this country and abroad. It appears that Miller went to Paris after his "cure" had been declared a fraud, but in 1911 attempted to reintroduce it into a New York hospital. His record was too well-known, however, and

he was obliged to seek pastures new. England proved a haven for a while. He "interested the Duke of Manchester in his 'consumption cure' business with the result that the duke furnished a mansion for 'institute' purposes. Miller's British venture seems to have been as successful—for Miller—and as unprofitable—for his victims—as his American and French enterprises. It is claimed that in one case—that of Prince Hohenlohe—Miller actually received £1,000 (\$5,000) for his 'treatment.' Of course the prince died. Like all Miller's enterprises, his British sanitarium, in spite of its ducal patronage, was unable to survive the bright light of publicity. After his 'consumption cure' became unprofitable he resurrected an old fake of his, the 'sand cure' for dyspepsia."¹

It was not until a dozen years later, in 1924, that Miller finally published a reply to this increasingly embarrassing report of the American Medical Association. Copies of a booklet called *My Answer* were, when questions arose, distributed to his students of "applied psychology," which subject was by that time engaging his attention. According to this "answer," he has been sub-

¹All the American Medical Association's information regarding Miller is brought together in their publication *Nostrums and Quackery*, a collection of articles reprinted from *The Journal*. See the second edition, 1912, pp. 115-130, American Medical Association Press, Chicago. Their account is quoted almost *in toto* by Miller at the beginning of a booklet by him called *My Answer*. I am much indebted to Dr. Arthur J. Cramp, Director of the Bureau of Investigation of the American Medical Association and author of *Nostrums and Quackery*, for his investigation of Miller, which makes my own findings much more complete.

jected to a lifetime of persecution, largely at the hands of the medical profession, though their dastardly work has been substantially supplemented by that of judges, jurymen, bank officials, and many others, especially newspaper editors. However, having early in life become "converted to the teaching of non-resistance," he has "simply ignored" these attacks. He even declares that they have given him "helpful publicity."

He baldly insinuates that an editor of the American Medical Association had a personal grudge against him because he had cured this man's former wife, when he, the editor, would have preferred it otherwise. This circumstance and the medical profession's "fetish against secret formulae" brought about the persistent opposition. There is strong implication of an unremitting jealousy at his success. Through such lack of "professional coöperation" with him, he has been sadly thwarted in his efforts to benefit ailing humanity, though great numbers of prominent persons without medical bias have found his claims most convincing.

The newspapers have, alas, been all too ready to spread the damaging report of the Medical Association. We learn, for instance, that the *Chicago Tribune* published "a very scurrilous attack," and that when Miller made an attempt to present his side of the case to the managing editor, this individual (name not given) most unsympathetically refused to be interested. Why our much-abused hero brought no libel suit is not explained. At this point in his story he interpolates an account of a young reporter who said to him:

"‘I was told by my boss that you were the foxiest old grandpa alive and that you would make me think that white was black. I was warned not to let you get near enough to me or you probably would hypnotize me and cause me to write things that I shouldn’t.’”

His superior’s warning was not heeded, it seems, for Miller says that the young man had an hour’s conversation with him and declared “he had met an entirely different character of man than he had been led to expect,” and that his report would be quite different. Thus was the painful story for once throttled, the fair-minded reporter subsequently losing his job as a result—but being promptly rewarded with another by a just Providence, we are relieved to learn.

Close examination of the one hundred and four pages of Miller’s *My Answer* makes it clear that, in spite of his adroit and lengthy “explanations,” he really touches but lightly or not at all on many of the Medical Association’s accusations. He has nothing to say about the deaths reported by the physician in charge of the Cook County Hospital for Consumptives, or those earlier investigated by the Medical Association. In regard to the fifty-one cases receiving the Miller treatment at the Chicago Union Hospital, we are given a most ingenious explanation. According to Miller, the thirty-six patients must have died as a result of “the law of suggestion,” due to reading the pernicious account of him gotten out by the Medical Association! Concerning the cases about which there is no information, we are coolly informed that the investigating physicians actually had received favor-

able reports but would not say so. This seems to be his discreet way of calling them liars. His whole argument, which is much more cleverly put than can be indicated in this brief summary, probably sounds quite convincing to credulous readers, especially those somewhat antagonistic to doctors.

Miller says a good deal about his activities abroad. It will be remembered that at the critical time when his "cure" for tuberculosis was under investigation, he had taken refuge in Paris—though that is not at all the way he puts it. He says that he received a cablegram from a wealthy patron asking him to come at once to treat the son of this man's business associate. Owing to the prospective patient's untimely death just as Miller arrived, the latter could not immediately demonstrate his powers. He was, however, persuaded to remain and try them on five French paupers dying of tuberculosis. It is stated that "the patients made such rapid improvement that in less than two weeks we had them eating well, going out for daily walks, motor rides, putting on weight and adding to their chest expansions." But then there was opposition from French physicians. They stubbornly insisted upon knowing what his formula was and trying it out themselves openly before they would acknowledge its excellence. At this juncture the Duke of Manchester became interested in Miller and his carefully guarded secret, and suggested that he repair to London where he would be assured "a square deal."

"These people are only trying to get your formula for their own ends," Miller reports the Duke as saying.

So the long-suffering healer departed for England and eventually assembled in a nursing home four patients who, he says, were in the last stages of tuberculosis. After undergoing his treatment for ten days, they all showed marked improvement, according to him. Strange as it may seem, the English specialists who came to examine them actually reported them worse from the treatment! This erroneous report was, we learn, inspired by American physicians, whose malicious literature had sadly prejudiced their fellow-doctors abroad. Nevertheless, because of the great interest of the British nobility, our hero gained many more patients.

"Members of the British Medical Association determined that something must be done to stem the popular tide of appreciation that seemed to be rising. Physicians came and looked over the patients, secured their names, and the addresses of their relatives and friends. To these relatives and friends they wrote such letters and sent such American printed matter that the majority of the patients were recalled within a week, although they were all improving in a most wonderful way, and many of them left very much against their will."

Thus was the oft-persecuted Orlando Edgar again frustrated in his noble task, because of "the most thoroughly underhanded opposition of the British Medical Association." His friend the Duke still remained faithful, however, and secured him a mansion "on one of the most beautiful estates in England" for his work.

"There I began giving lectures on health, diet, breath-

ing, etc., and continued the popular public work on Applied Psychology, which I had started in Paris."

This is the first we hear of his active interest in the psychological field. There is then mention of attacks by certain newspapers and of efforts at blackmail on the part of one editor (now dead). But the most exciting circumstance of his sojourn in England appears to have been his indictment for murder after a woman died at his nursing home.

"At the preliminary hearing," Miller hastens to explain, "the charge was changed to manslaughter."

Since the English court records are not available, we must leave it to Miller to tell his own story. He describes in some detail the lack of intelligence of the jury and the unfairness of the judge and the trial. He received a three-months jail sentence, he says, and observes that "similar sentences had frequently been administered to Christian Scientists and other drugless healers, for permitting patients to die without medical attention." His sentence was illegal, he declares, and his lawyer suggested an appeal.

"But I have always preached and practiced non-resistance," he writes, "and I said I would acquiesce."

He next explains how he happened to serve a term years earlier in the Leavenworth penitentiary in this country. It seems that he experienced similar injustice at the hands of an American judge and jury, who had been set upon him by a misguided populace. In the first place, he assures us his operations in regard to the banking funds which he is said to have misapplied, were per-

fectly legitimate, and his indictment was "a political frame-up." Then we were led to believe that the now deceased justice in the case was "violently prejudiced" against him and a decidedly corrupt individual to boot. Vigorously asserting that there was something very rotten in Denmark, our hero's complaints are loud at this point. We learn, however, that with the ever-helpful "doctrine of non-resistance" to guide him, he acted magnanimously. Though he was "railroaded to prison," he submitted gracefully because he "thought it might prove a place where some good could be done," and for other reasons that are shrouded in circuitous statement. At the time of his release the chaplain publicly thanked him, he tells us, for his inspiring influence over the men.

"The occasion," states Miller, "was more like an old-fashioned Methodist love feast. There were no dry eyes, and as I shook hands with the men that night I had the realization that wherever one is in this world, there are opportunities to be of service." Truly the redoubtable Orlando's ability to make his every situation be of service (to himself) was almost incredible!

Turning from the sad picture of the weeping convicts and prison officials mourning his departure, he goes on to later events. With disconcerting suddenness we discover him devoting himself exclusively to the cause of "applied psychology." "On my return from England, February 1919, I at once became a popular lecturer on Health and Applied Psychology. I appeared in many of the large eastern cities always in the largest available auditoriums. My crowds averaged over 100,000 a

month. Out of these campaigns there grew a movement, which was incorporated under the laws of Illinois; it was named 'The International Society of Applied Psychology.' This movement has been phenomenal in its growth, and because of its success, the country has been flooded with public speakers along these lines."

From his students and the newspapers, it has been learned that one of his activities during the next few years was the promotion of a "Founders' League of Chapala Coöperative University," which university was to be the nucleus of a "psychology colony" in Mexico. Members of the organization were to live by the aid of psychological knowledge and develop into supermen and superwomen. With this Mexican "Temple of Psychology" as an objective, Miller opened elaborate offices in San Francisco, for he was by that time shedding the light of his philanthropic spirit on the Pacific coast. *My Answer* was published by "The Psychological Press" at this Geary Street address. And it was here that handsomely engraved life-membership certificates in the "Founders' League" were sold for the purpose of raising a million dollars to establish the proposed university. The plan was later taken up again in Boston, where, however, it was halted by a grand jury investigation after one of the inducements offered to prospective members of the colony was announced as the use of a specially devised hammock which would "lengthen the bones of the spine and make certain longer and happier life."

It was early in 1922, Miller's book tells us, that he began to promote the Rellimeo Film Syndicate, which

was to produce "Better Pictures with a Psychological Punch" and uplift the movie industry out of sodden commercialism into altruistic psychological heights. The name *Rellimeo*, it will be observed, is *O. E. Miller* spelt backwards. This worthy says: "In Los Angeles my students subscribed for over \$40,000 worth of shares. In San Diego they subscribed over \$50,000. I then visited Oakland and Sacramento, where we had the usual success."

From the California cities he went to Portland and Seattle, where, presumably, other converts to psychology also became large purchasers of stock. At this point in his narrative, however, he is particularly concerned with the machinations of his now rather numerous enemies. Not only the newspapers but Better Business Bureaus—which, as you know, are organized in many cities to protect the public against fraudulent business schemes—and "Ad Clubs" showed very active hostility to him. This had begun when he lectured in the East, and had increased as he progressed along the West coast. Moreover, in Seattle he had become associated with a woman who played into the hands of these organizations in a way that he speaks of most bitterly. The newspapers at first refer to the two as "a psychological team," calling her his "secretary," but later tell of the excitement they caused in Portland by hiring nearby theaters and "exposing" each other. The papers also report other details that do not appear in Miller's version—of his being arrested in San Francisco for practicing medicine without a license, of his many creditors in Portland and

his row with the mayor there, of his unpaid bill of seven hundred and thirty dollars for use of the Oakland civic auditorium, of his alleged third wife, and so on. But in spite of everything he attracted large crowds, and business was apparently excellent for a time. He winds up his book with two testimonials exonerating him completely from all crimes and misdemeanors and extolling his blameless conduct.

The rest of the story can be sketched from the reports of his victims and newspaper accounts. It is alleged that Miller got hundreds of thousands of dollars from film-stock investors, who were filled with high hopes and often turned over to him almost every cent they had. Elderly women, widows especially, have told of trustfully giving him their lifetime savings in return for the worthless stock. Then he disappeared, leaving misery and sometimes destitution behind him. Some said he was in Mexico; some said he was still in the San Francisco bay region, where he had been operating. Several warrants were issued for his arrest on charges of embezzlement, grand larceny, and violating the corporate securities act. But Miller was nowhere to be found.

After an interval of nearly a year he and some of his associates were indicted by the federal grand jury for using the mails to defraud in connection with the notorious Rellimeo company, and a hunt was begun in Mexico for the elusive psychologist. Finally he was discovered to be lecturing serenely on "health, happiness, success," and allied psychological subjects in Winnipeg, Canada! The United States federal authorities

considered extradition; but that was not feasible because this country's treaties with Canada do not make fraudulent use of the mails an extraditable offense. However, since Miller had been "mugged" and fingerprinted in England at the time of his imprisonment there for manslaughter, the Canadian government arrested him as an undesirable alien. The arrest was made in Vancouver, British Columbia, just as he was about to begin a widely advertised series of lectures on psychology. His genius at persuasion appears to have shown itself again, for he was soon released on the understanding that he had ten days in which to leave the country; and the point of departure was left to him when he promised on his "honor" to inform the Canadian officials of his going. During the period of grace he refreshed himself amidst the beauties of Banff and then went back to his Vancouver hotel.

In the meantime deputy United States marshals stationed at the Canadian border prepared for his return to this country. Provided with warrants for his arrest, they waited for him to step into their clutches as he crossed the boundary. But their wily antagonist never appeared. He vanished completely, *spurlos versenkt*, it would seem, though it is hard to imagine this agile creature "sunk" permanently. Perhaps a ship bound for the Orient carried him to a more hospitable land. Perhaps he is even now selling the secrets of psychology in Siam or curing consumptives in Korea or fostering his finances in the Philippines or thrilling the titled in

Tahiti. Be that as it may, this country has heard nothing for more than a year of Orlando Edgar Miller, Ph.D.

The secret of his remarkable career, to which justice has hardly been done in this short survey, doubtless lay not only in his fertile brilliance of brain but also in his extraordinarily compelling personality. I can see him now as he stood before his audience. His appearance was commanding: a head well set on broad shoulders; a well-featured countenance seeming to radiate strength and benevolence; a figure not tall but giving that impression because of superb carriage. His air of absolute self-confidence was flawless. Especially notable was his voice, a full-toned, vibrant voice that drew his listeners to him as if he had been a prophet of old. It was somewhat too suavely ingratiating at times, perhaps, but his audiences were not trained in fine critical distinctions. The deep cadences of his many scriptural quotations, the ringing eloquence of his exhortations, the volume and power of his "affirmations," were, to the great majority, irresistibly convincing.

With consummate skill this smooth-tongued orator built himself defenses in every word he spoke. "Only the good can succeed"—and he had painted a glowing picture of his own success. "God is on the side of the good, the righteous"—where O. E. M. had just shown himself to be. "Think no ill of any one. . . . Exercise faith in every human being. . . . Practice the doctrine of non-resistance. . . . Never, if you intend to be true to yourself and the highest within you, go back on a friend. Whatever the friend may do to you, disloyalty

is inexcusable." And so he made them feel that to doubt him, to think ill of him, their new-found friend, would be veritable self-defilement.

Religion was his great ally. Biblical passages dripped from his lips on the slightest provocation. He even wrote tracts on Christ and religion.

"He had such fine ideas about God, and he made wonderful prayers," explained one of his students of "applied psychology."

And after he had prayed with them, he sold them movie stock—"in the service of humanity"—or rupture cures or medicated sand or whatever was his current device for transferring money from their pockets to his. He did indeed fairly hypnotize his prey. Faith in him would linger on even in the face of the most damning evidence.

"I thought he was absolutely genuine and sincere," said one woman. "He was either sincere or else the greatest hypocrite that ever lived." And one felt that she still wavered slightly toward the former view.

Assuredly he was a master "psychologist."

CHAPTER X

A "CHARACTER ANALYST AND VOCATIONAL EXPERT"

Amelia Cann Soothem, as we shall know her, seemed different from the others. One discovered real kindness rather than self-seeking in her bright psychological smile. I first encountered her in a church, where she was giving a series of "free lectures under the auspices of the young people of the church." It is true that the plate was passed for the usual "offering," but no expensive tuitional course lay ahead—just "private analyses" at the remarkably low rate of three dollars per person (and for two dollars extra one would get her newest book).

Her preliminary talk that evening led quickly to some public demonstrations. With a most scientific-appearing pair of calipers she began to measure heads busily. One felt at once that calipers were a vital necessity for the real thing in character reading—nice large shiny calipers, of course, with a business-like look about their metal and joints. She even flourished the instrument importantly while she peered into the faces of her subjects and examined their eyes and ears and noses and chins. There must be something benign about calipers,

for all her judgments were most gently sympathetic, and if ever a faintly critical word crept in, it was soothingly tempered with encouraging suggestion. Her language was sometimes a bit unconventional perhaps. For instance, she spoke of "the tall, dark temperament." But let us not be fussily censorious.

There were pleased titters from the adolescents present when she announced that she would speak next time on love, courtship, marriage, and divorce. She would, she said, choose one's scientific mate then and there, and she assured us that there had been no report to date of divorce by couples of her selecting. I did not attend this lecture myself, but a student of mine brought back word that the church was filled with high-school boys and girls.

"Is it really true," he asked, "that if only one of the two parents has an inheritable weakness or taint, their children will never inherit it? She told us that."

"Of course it isn't true!" I cried and listened with horror-stricken curiosity to his report of her fantastic biology. So high-school youngsters were being fed these harmful misstatements—and right in a church, too! As soon as I could, I cornered the minister of the church in his study. He was youngish and modernly educated, I knew.

"Well," he replied uneasily after my none too gentle expostulation, "I only let her lecture because she is something of a friend of the family, and I did not know how to put her off. She is a good woman and does help some people. She means well and is human and sympathetic.

I remember once several years ago one of my parishioners came to me in great mental distress. I didn't seem able to help her at all. My wife knew Mrs. Soothem, and we got her to come over. She straightened the woman out completely. I know that what she has to say is hopelessly unscientific, and I'm sorry I let her speak to the young people. I'll try to see that she sticks to the inspirational part and steers clear of the biology. And I won't let her stay here long."

I soon found out that Mrs. Soothem was well known. Several of my students, past and present, had been "analyzed" by her in former years when she was visiting their home towns. I was able to get hold of a couple of her documentary analyses, which had been made for two sisters eleven years earlier. An elaborate printed blank is used, half of which is concerned with the character analysis, and the other half with the matter of vocational aptitudes. Under "Character Analysis" there are, first, spaces for data in regard to height, weight, "Size of Brain," and color of complexion, hair, and eyes; then, five main headings, "Temperament or Type," "Quality of Brain," "Health," "Activity of Brain and Body," and "Mental Characteristics." The kinds of "Temperament or Type" enumerated are "motor," "vital, or nutritive," "mental," and "harmonic." Rambling descriptions and prescriptions are printed all along. If motor temperament is deficient, for example, one should "cultivate by eating bone and muscle-building foods"; or if vital temperament is excessive, it should be "restrained by plain living and high thinking." And if the "Quality of Brain

is fine in constitutional texture," one has "exquisite sensibilities, is expressibly shocked by the coarse and gross," and should learn to "sympathize with all." Dotted lines have been left, where Mrs. Soothem has written "very fine," "strong," "intense," "excellent," and so on. She is chronically encouraging and always selects favorable adjectives. This also applies to her verdicts in regard to the "Mental Characteristics," under which topic are included such subheads as "spirituality," "optimism and enthusiasm," "reasoning," "governing and aspiring," "executive and forceful," etc.

At the end of this half of the blank is a neatly penned "Recapitulation." These are so characteristic of Mrs. Soothem and her teachings that I quote both sisters' completely:

"If this little girl were a bird she would surely sprout an extra pair of wings. She is a positive and dominant character demanding much of life and of people. She must learn to be patient and poised. Guard the temper earnestly. Cultivate concentration carefully. The vitality is good but fresh air and plenty of fresh cool water. When she is impatient she should lie down flat and take a few simple exercises and take a glass of cold water. The memory is phenomenal. Don't worry about her schooling she will not break down."

"An excessively high keyed nature tuned up to concert pitch and a little higher. Learn the beauty in plain things in the every day things of life. Take full respon-

sibility in what ever you undertake. Learn to rejoice in your own will power and executive force. Do not be over sensitive. Every cloud has a silver lining and our Father in heaven is ever watchful of our welfare."

Under "Vocational Adaptation" Mrs. Soothem has again written in her judgments. The older sister is "adapted" to miniature painting, music, authorship, poetry, art, designing, and dramatic expression; the younger, to dramatic expression, singing evangelism, vocal music, designing, and authorship.

It was the older sister who gave me the "analyses." She also good-naturedly set down on paper answers to questions I asked. No, she does not feel that the analyses are correct. As for the vocational abilities named, most of them seem very general and might fit many persons in one way or another. Her own present occupation is rural-school teaching, which she "loves," and it is not mentioned at all in her analysis. Certainly some of the alleged vocational tastes are not hers. She is "not gifted in writing," has "never written poetry," and does "not like it particularly." She "lacks dramatic expression" and is "decidedly ungifted" along this line. She is "fond of music" and has had a little instruction, "but that's all." She has been very fond of drawing and painting ever since childhood and gave much time to it then, even making attempts at miniature painting. At the time the analyses were made, she was a child of twelve, and her sister was six. Mrs. Soothem happened to be visiting great friends of their family, who lived only two

doors away. Since no secret was made of the childish interest in miniature painting, it is not hard to imagine how Mrs. Soothem hit upon this. The young teacher's only real achievements in art have been nothing more lofty than Christmas and birthday cards, of which she has "painted dozens."

"In reference to my sister's chart," she adds, "my mother thinks there are fewer characteristics true than in mine. She hasn't a 'phenomenal memory,' and the vocational aptitudes named have so far been clear only to Mrs. Soothem."

I also communicated with a third young woman—like-wise an elementary-school teacher—who had been analyzed as a child. She writes: ". . . I can't seem to find it [the analysis]. I probably destroyed it at some time, not having much faith in it. I especially remember this—the madam prescribed for my breakfast the following: 'a dish of prunes and some zwiebach, with a good game of handball with my brothers before breakfast.' I paid two dollars for that information. She also said that the two things in this world for which I was best fitted were either a domestic science teacher or an evangelistic singer. Can you imagine me doing either! I *hate* anything connected with housework or cooking, and I *can't* sing. The only things she told me that came near being so were: health—good; business ability—very strong (and here she is exaggerating)."

Criticisms of this order naturally make one wonder if our "vocational expert and character analyst" did anything much but a little magnificent guessing. There is,

however, proof of supporting theory, and now for a word about it.

The "Gallian doctrine," or phrenology, on which Mrs. Soothem makes clear she bases a large proportion of her findings, was developed by a German physician named Gall considerably over a century ago. Early in life he became deeply interested in the physical basis of mental traits and abilities. He decided that the brain surface was made up of compartment-like areas, each of which marked off the abode of a particular mental "faculty," and that the extent of any "faculty" could be readily detected by noting the prominence of the individual's skull at the appropriate place. Great self-esteem, for instance, would mean a perceptible "bump" on the upper back part of the head; and memory was thought to dwell behind the eyes, which would be bulging if that power were strongly developed. Gall drew his conclusions from observing people. Because he saw a few persons praying fervently in church, and it seemed to him their heads were unusually high in the upper middle region, he said "veneration" must be located in that spot. Again, when he once observed that an insane woman who believed herself to be a queen, had a head rather wide at the back, he concluded that "love of approbation" must lie under that part of the cranium. It did not apparently occur to him that it takes more than an occasional case or two to prove a fixed relationship.

For a while Gall's teachings were enthusiastically received, but the advancement of medical science in later years meant careful investigation of the brain and com-

plete disproof of his theory. It has become certain that the possession of different mental characteristics does not mean the brain works in separate sections. Rather it performs as a whole, or, more accurately put, many parts of the brain are involved, with every kind of mental activity. There is localization of function only in a way very different from what Gall supposed. It is the sense organs and muscles that are linked to particular brain areas. To take one case, the area which Gall said was reserved for "the faculty of veneration," physiologists have found to be the crucial nerve center for the leg muscles. Such centers do not, however, operate in isolation.

Moreover, "bumps" on the head may be due to thickness of the skull bone at that spot—"solid ivory" in a very literal sense—or to too much watery fluid in the brain. Certain kinds of idiots have wonderful "bumps" that mean nothing but an over-supply of cerebral fluid. As a matter of fact, even the amount of brain matter itself is not a sure indication of amount of mental ability; it is complexity of structure that counts, quite as much as size. And finally it can be said that the so-called "science" of phrenology falls down hopelessly whenever it is rigorously put to the test by a thorough checking up of the relation between Gallian traits and cranial measures.

There is another method of character reading, namely, physiognomy, which is even more popular with "applied psychologists" in general, and which Mrs. Soothem uses freely herself. In this case, character traits and voca-

tional aptitudes are detected from the features, complexion, hair, figure, and so forth. For instance, a well-developed chin is said to signify will power and determination; coarse hair means a coarse nature; and blonds are "changeable" (however much they may be preferred by gentlemen). Under the classification of "types" appearing in Mrs. Soothem's character analysis blanks, the "motor temperament" is described as "positive and decided" and declared to be indicated by a "tall, angular figure"; the "vital, or nutritive, temperament" is "sociable and pleasure-loving" and possessed by those of "plump, rounded body and short or medium height"; and so on. Her classification of types, by the way, is no more her own original handiwork than is her phrenology, but has had a long history. Nowadays practically all physiognomists—and that means a goodly number of our "applied psychologists"—use the classification, usually with some additions, subtractions, or variations.

The world in general appears to be perpetually interested in this kind of thing. In a large city nearby, the leading newspaper has recently featured as a signal attraction a "psychologist" it has subsidized to write articles, and answers to inquiries, about "the mental, motive, and nutritive types" and other matters of physiognomy. Even more recently I have discovered that in another well-known city not far away, physiognomy is actually taught to salesmanship classes in the evening schools, which are, of course, under the direction of the city board of education. A student of mine tells me of

having had the same thing, including some phrenology, in a privately owned business college.

It is at once observed when one sets to work to penetrate the intricacies of physiognomy that its adherents are perfectly content to make dogmatic assertions without proof, on the theory, apparently, that if one says a thing often enough and emphatically enough, one will be believed. But in the past few years many of their statements have been tested experimentally by those who have been in search of valid data. Invariably the wholesale claims of the physiognomists have been disproved. Thus, in one study (by Paterson and Ludgate) about a hundred persons unversed in a certain system of "character reading" were asked to judge the characteristics of blonds and brunettes of their acquaintance. Each judge was to think of two decided brunettes and of two thoroughly blond blonds (of the non-peroxide variety) and write down whether or not they had the different qualities enumerated in the system. The results show that the brunettes were quite as likely to have alleged "blond" traits as "brunette" ones. And *vice versa* for the blonds. For example, 84 per cent of the brunettes and 81 per cent of the blonds were rated "positive," a trait ascribed to blonds only by this system; and 64 per cent of the dark-skinned and 63 per cent of the fair-complexioned were judged "dynamic," supposedly a "blond" characteristic exclusively.

I have recently come across another system, in which it is maintained that blonds are "addicted to hard liquor." In refutation I immediately think of my very

blond and very "dry" maternal parent, and I believe no one would find it very difficult to multiply such instances. About all one can conclude from blondness is that the blond's forbears probably came from the north of Europe, where the fair races have flourished from time immemorial. In summary it may be said that all the thorough investigations of various physiognomic systems show these systems to be highly unreliable.

If by way of evidence the physiognomist offers anything besides sheer unsupported assertion, it is very apt to be the extremely treacherous argument by analogy. The man with the thick, bull-like neck is alleged to have fiery, obstinate traits like the bull, and he of the slender figure resembling a greyhound is said to be quick, keen, and responsive like the greyhound. But the tests have shown that such physical resemblances do not actually prove anything at all in regard to mental similarities. The slender man may, or may not, be quick and keen of mind. The character analyst, however, has that ever-present human tendency to remember the times when his theory works and to forget all the others. It may be interesting in this connection to remind ourselves that the scoundrel described in the last chapter owned a set of features warranted, by the most approved principles of physiognomics, to mean prodigious nobility of character. And, if we want another instance of the rules not always holding, there is the motion picture hero, who often has an appearance of high integrity that is sadly belied by his failure to pay his income tax.

Genuine causes and relationships seem to slip by the

physiognomist. He tells us that great judges, organizers, and captains of industry are modeled on the lines of the circle, and have round faces and round bodies. Therefore, of course, the "round" person must be cut out for such professional activities. But is not this a reversal of the order of events? Has not our friend the analyst overlooked the fact that judges, captains of industry, and their kind are almost necessarily *older* men, and that, with age and a sedentary occupation, the human being tends to become "round," or, in less poetic language, just plain fat?

However, no one denies that it is sometimes very easy to tell a good deal about a person from his appearance. Not only the clothes and the way they are worn, the manner of speaking, and the person's general state of neatness and cleanness, but his face and bearing as well, not infrequently do give us important clues as to his nature and possibilities. Just what does it? Certainly we cannot continue to think that we judge by the shape of the nose, or the distance between the eyes, or the color and texture of the skin, or the "roundness" of figure. What count in our estimating are the expression, the little mannerisms of face and body, the individual's way of carrying himself, and the like. The kindly person thinks kindly thoughts, so the muscles of his face fall into what we have learned to recognize as kindly lines. The bad-tempered man's mouth and brow soon show his characteristic disposition. The man of authority walks with dignity, and bows from the waist with a certain ceremoniousness that his less important fellowmen have

seldom acquired. Such facial and bodily habits settle almost irrevocably, and it takes no great ability to perceive their significance, though often we may not realize the precise source of our information. Perhaps the physiognomists and phrenologists sometimes really think they are using their special criteria when these other things are the true indicators.

At any rate, I am convinced that Mrs. Soothem is sincere and well-intentioned—and that her influence is regrettably wide. She has recommendations galore from Y. M. C. A.'s, Rotary Clubs, business organizations, and ministers. I have a recent letter from her—in answer to a non-committal inquiry of mine—saying that she is "permanently located" with the Y. M. C. A. of one of our largest cities, but that she answers "some outside calls for courses of lectures—chiefly churches and Y. M. C. A.'s." So we may picture "the Little Woman with the the Big Message," as one press notice describes her, happily spreading her sugary falsities for years to come, in serene ignorance of contemporary scientific psychology.

CHAPTER XI

HOW PUBLISHED "SYSTEMS" ARE MARKETING

Due space must next be given to a prominent phase of popular psychological activity, namely, the published "systems of applied psychology," which are parceled out in correspondence courses or else sold in book form. I have chosen for description six that appear to be the most widely known. None is a production of any of the famous fourteen we have just done with.

One of the systems I began to investigate by filling out—in the name of an acquiescing friend—the coupon included as part of a full-page magazine advertisement. The promised booklet on "scientific mind training," telling about this system in detail, came promptly, and with it a persuasive letter making a "Special Offer" of rates reduced, "for a limited time," from sixty dollars to thirty-nine cash, or forty-two or forty-five on certain installment plans. Two other letters, increasingly appealing, followed shortly. In the meantime another obliging acquaintance had saved me the thirty-nine, or forty-two, or forty-five, dollars by lending her copy of the course, for which she had duly paid forty-two dollars in installments.

The other five systems were first brought to my atten-

tion through letters of advertisement addressed to me at my house—form letters, it is true, but couched in the most seductive language and accompanied by circulars promising endless benefits. Just why I personally was honored with such communications, I do not know. Is it that I am on somebody's "sucker list," I wonder sadly. At least I share this condition, for one or more friends, in the case of each of the five respective systems, supplied with me similar letters directed to them.

All the systems, it turned out, were being offered at greatly reduced rates. One, for personal instruction in which, "carefully selected individuals who could be trusted to guard such priceless knowledge" had paid "from \$200 to \$500," was now being sacrificed for thirty-nine dollars, in this case three dollars down and three dollars for twelve monthly payments further, or thirty-six dollars for a full settlement at once. I showed my Scotch strain by availing myself of the "five-day free examination" offer and got my three dollars back when the books were returned at the end of five days. A twenty-four lesson system was described as originally selling for "two dollars a lesson, or forty-eight dollars," but was offered me for forty, first and later for ten dollars, "or nine dollars for cash." I finally bought this work in book form for a cash payment of four dollars and fifty cents. Another system had been reduced from one hundred and fifty dollars and now cost only eighteen. It did not, however, cost me that, for I borrowed it from my dentist. The two most recently written courses are not claimed to have been as highly priced originally as

the others—probably the market value of “applied psychology” is slumping as the supply increases. One of these systems I purchased for a cash payment of six dollars and eighty-five cents—“regular price \$13.50”—only to learn later that it eventually sold for a dollar ninety-eight! The other I bought for five dollars, and there was a two-year subscription to a magazine on “applied psychology” thrown in. I was informed that originally the course alone was twenty-five dollars when presented in lecture form; and I have seen it advertised for “thirteen-fifty cash, as a correspondence course in fourteen lessons.”

“The enclosed 10 day option-circular,” runs the letter of advertisement,” is worth \$25.00 in real money, so we have limited it to your personal use. . . . It gives to a selected list of people the opportunity to get the most talked about, the most successful and the greatest Course in Applied Psychology. . . . Only one condition we make—that you send in your reservation at once. The plates are all made—the paper is bought—the printers are waiting—but we can make only one edition at this price, and we want to give every one of our friends a chance at that edition. . . . Tomorrow may be too late.”

This is typical language. As a matter of fact “tomorrow” was not “too late,” nor yet the next day, next week, nor next month. One acquaintance of mine received practically the selfsame communication six months later. I know some one else who accepted a “special offer” by the publishers of another system, the same

offer made to me two years earlier "for one week only—never again!"

"Awake! Arouse! Act!—Order *now*," it is urged. There are many inducements to encourage immediate ordering and prompt and full payment, though the installment plan is always a suggested alternative to the latter. The varied assortment of premiums and perquisites offered by different publishers at different times includes: free copies of extra books or pamphlets ("just send the price of postage") and magazine subscriptions; even a "beautiful 14-karat, gold point, self-filling fountain pen free"; and an "emblem of the system, a Beautiful Goldine Medalion" ("small, neat, chaste, and elegant"); or "your name nicely embossed on the cover" of the text; and so on.

But bargain prices and special awards should be superfluous, for we are told that "there are students who insist on sending in additional sums, deeming the price of the course insufficient for the value received. One man sent a check for a hundred dollars as an attempt to make up the difference, and smaller amounts are an everyday occurrence."

"The endless benefits awaiting you in this elaborate system," says another prospectus, "make its trifling cost fade into oblivion. READ ON! . . . Virtually a \$5000 college training *brought to you* for only a few dollars! . . . Results within 24 hours. . . . Graduates of this course have been able to demonstrate the fact that they possess the gleaming fire of the eye seen in almost all highly energized animals, and give forth electrical cur-

rents in touch and glance. . . . It is a private study, teaching ten thousand facts of the Secret Forces of Brain and Body. . . . It gives the thrill, the fire, the vital spark of a surcharged life; the overflowing soul of a man or woman, leading, swaying, controlling and commanding their fellow beings with an irresistible mental determination."

"In a darkened hall," writes this author, "I have thrown two lines of fire from my eyes, and have projected these flames to the far end of the hall. That is being on fire inside."

"The complete Key to life's supreme prizes is herein offered to you," we read in regard to a third system. "The cleverest, catchiest lessons for success you ever saw. . . . Mind you—not the things you've read elsewhere, but Great Big Surprises. . . . Don't speak of it in the same breath with cheap, amateurish books sold by others. . . . A life-long treasure of mental delights that beggars description."

There is no need to recount further the glowing descriptions of these fervid and varied letters and prospectuses. Let me merely add that their torrential encomiums are usually illumined by interesting illustrations; for example, that of a young man, arms outstretched, gazing longingly at a heaped-up pile of money (apparently gold coin of high denomination), behind which a young women, beautiful and smiling, is hovering provocatively; and that of another young man being guided by a large-winged angel up a hill crowned by a haloed dollar sign; and of an abnormally cheerful-look-

ing couple radiating "magnetism" (represented by zig-zag lines) to ten different pictorial insets labeled respectively "wealth," "health," "personality," "eloquence," etc., etc. Be it noted that I have found the pictured thickness of one seven-volume course in strong contrast to the meager slimness of the actuality.

Three of the six systems are in the form of "lessons" and have been issued as correspondence courses. These systems and one of those regularly in book form promise the purchaser the privilege of free consultation by mail and advice on his perplexing personal or professional problems. In one case we hear of a "Consulting Board consisting of eminent psychologists of Europe and America" to whom such problems are referred. Another concern goes so far as to furnish the student with "work sheets" on which he is to perform certain exercises to be submitted about once a month to a "staff of American psychologists" at the "Institute." When corrected, the exercise sheets will be returned to the student; and not only are his papers corrected, but he is also provided with a confidant and adviser then and ever after, according to the prospectus. The instructors are described as "ready to give you the best of themselves and of their long psychological training and practical experience in life." Four of the six courses lead to a "diploma" or "certificate."

Testimonials and other endorsements are always part of the advertising matter, sometimes a very large part in the case of older systems. One system in particular furnishes commendatory statements from all sorts and conditions of men and women, including distinguished men of letters, titled Europeans, and a famous American

judge. Names are given. Another system seems to have had a quite as numerous and admiring, if less distinguished, patronage and to have found favor with a rather large proportion of chiropractors. In general, for all the systems, enthusiasm is expressed in no measured terms, and the benefits enumerated cover a wide range. Only a few excerpts from the letters need be given:

"I praise God for these haven-sent truths."

"I shall unhesitatingly rank it only second to the Bible as the most influential and uplifting work dedicated to mankind."

"The reading in these pages is marvelous. Things I have read there I would have never dreamed of."

"I was enthralled by the wonderful thoughts expressed."

"For a year have been held captive by some mysterious force, against my will. Your books are restoring my powers."

"I had a fall and several of my front teeth were injured and became loose. As a result of your System on reëducating the subconscious mind they are now solid in the gums."

"I am walking on air since taking this great course."

"When I received the books, my little son was afflicted with croup, coughing almost incessantly. I read them aloud to him. He went to sleep and coughed no more that night. In the morning, he went to school."

"I can now speak before a hall full of fellow-workers: before, my heart was in my boots as well as in my mouth."

One testimonial puzzles me. It is rather long, beginning, "When I was a *boy* of twelve," etc.; and closing, "Yours sincerely, *Ellen* ——." The italics are mine. Are there really boys who grow up into Ellens, or—to make a rather abominable pun—did the writer forget himself?

Sometimes it is specified that courses are recommended by "eminent psychologists," and "one of the greatest psychologists now living" is quoted at some length in one place. We do not, however, find the actual names of any accredited psychologists among those endorsing these courses, except in one case. In this instance the advertising letters bear on their margins the names of a number of psychologists of established reputation, who are described as endorsing the publications and the supporting organization. A glimpse of some of the past activities of this concern may be enlightening. About fifteen years ago it began to make itself known as a society "chartered for educational and scientific purposes" and "not organized for profit." The objects were declared to be the dissemination of psychological knowledge and the application of such to business, industry, and other fields of endeavor. In a truly elegant brochure the society published pictures of its "laboratory" and emphasized its research work in psychology, promising employers especially experimental study of their problems and expert psychological aid in the solutions. This advertising literature displayed conspicuously numerous pictures of prominent psychologists, with

statements signed by them expressing sympathy with the aims of the society and wishes for its success.

It was discovered upon investigation¹ that the photographs had not been donated by their respective originals as one would have inferred (and as was actually stated at the society's office) but had been *purchased en masse* by the promoter of the scheme, such pictures being accessible. Specific inquiries directed to some of the supposedly endorsing psychologists also brought to light the fact that they had not authorized the publication of either photographs or statements. The writers were, indeed, quite uninformed as to the organization's operations or standing.

The following explanation from one university professor made his position clear:

"The statement credited to me is an extract from a letter written by me in answer to a letter from an official of the Society setting forth certain aims of which all psychologists would approve and asking for coöperation. While approving of the Society's expressed aims, I was careful to say that I could not in any way endorse the Society itself, that I knew nothing of its personnel, and nothing of the methods it proposed to use.² After an examination of the literature since issued by the Society, I am obliged to condemn strongly its methods as showing no attempt to carry out the plans formerly presented,

¹Conducted largely by Professor Warner Brown of the University of California, to whom I am indebted for most of the information concerning this particular psychological enterprise.

²This part of his letter did not, of course, appear in the society's brochure.

and having the appearance of an ordinary 'new thought' money-making operation."

A psychologist whose name and "endorsement" were very much used by the society when soliciting further endorsements, wrote: "I approved the general purpose of the society but know nothing of its actual operations. I know nothing about the organization and have had nothing to do with it." Another typical reply stated that "they asked me to say something regarding the possibilities of applied psychology; I did so, but with *no idea* of endorsing the work of *that particular society*, of which I know nothing."

A much quoted professor, who had been sent a copy of the society's *Course of Reading*, had this to say: "I confess I do not see how those booklets really can help the business man. Some of the material, I think, is quite fair, most of it is rather cheap, and very little of it is of practical value. . . . I do not see in what sense they can use my name in support of their special endeavors."

From a further source—one of the professors who had refused to respond to the society's appeal—came this comment: "No psychologist of repute, so far as I know, has any real control of its work, although the Society publishes many letters from eminent psychologists that to a careless reader imply something very different."

The letters were apparently regarded as implying "something very different" in many quarters, and undoubtedly carried great weight. Prominent business men and others lent their support to the movement. The so-

ciety succeeded, for a time, in instituting numerous "clubs" or classes (always requiring substantial fees) for the study of applied psychology as set forth in its reading course. But not every one was any better impressed than the more cautious among the college professors, as may be seen from the following report from a well-known mining engineer:

"My suspicions were first aroused by their representative talking in the vernacular of a traveling salesman. Then when he announced that a society which is backed by so many prominent men and so heavily endowed as he claimed this was, should have to make such a strong appeal for my membership and charge such a large tuition for one course, payable in advance, they were further aroused. He showed me letters from prominent psychologists, governors, and an endless number of prominent men, which were so perfectly reproduced in all details that they looked like originals. He reluctantly admitted that they were copies.

"Then what seemed to me to be most incompatible with the spirit of a society for sincere educational purposes, he described the sumptuousness with which their offices are furnished and the pretty girls there to receive guests, which he said was all for the effect it would have on applicants."

Their "executive offices," located in a large western city, proved upon investigation to be as interesting as the foregoing statement implies. The "laboratory," in connection, was doubtless very impressive to many but was excessively mirth-provoking to some university grad-

uate students of psychology who visited it. The society's literature also mentioned "Washington, D. C., Offices," but these seem to have been on paper only. A university professor who took the trouble to go to the address given wrote that he learned there that the organization "never has had, and does not now have, an office at that address." In reality it was the office of two lawyers "apparently but recently started out in business," who had helped to incorporate the society and were among its "trustees." They stated that all business was done at the other address, but that incorporation had been in the District of Columbia.

The reading course is still extensively advertised, but the society's promises and prices are not so great as formerly, and its list of endorsing psychologists seems to have dwindled greatly. Of the six that are named in the most recent advertising letter as "endorsing the publications," two are deceased, one has not replied to my letter of inquiry, and two others write as follows:

(1) "I know nothing about the scheme you mention and have never given any endorsement of any kind to the publications, which I have never seen."

(2) "No, I have never given the Society permission to use my name in the way you suggest."

The remaining reply is rather long to quote but states in substance that the writer endorsed the reading course "years ago" as containing "practical suggestions"; that the course is unrevised since, and "it would be quite foolish to endorse books that old"; but that "they have,

without consulting me, been using my endorsement ever since."

The reading course is now published under the auspices of a widely known and reputable magazine—described as "publishers to the Society"—which seems to be genuinely convinced of the value of the "endorsements."

It must not be thought that the authors of these various systems always exhaust their psychological resources with one literary effort. Far from it. I have abundant evidence that one system is likely to lead to another, often with startling rapidity. One author boasts that he has produced "over fifty profound educational systems of great size, scope and cost." I actually have in my collection circulars describing sixteen of these—"disclosures from 50 years secret study by the greatest living teacher . . . friend and teacher of such notables as Cardinal Gibbons, Lord Beaconsfield, Phillips Brooks, Bishop Newman, Edwin Booth, William E. Gladstone, James G. Blaine, etc., etc. . . . At the request of Queen Victoria, Gladstone presented her with a set of ——'s teachings." (He must now be a very old man, this friend and teacher of notables whom death has removed from any possible inquiry concerning their educational and psychological discipleship!)¹

The general method of approach when the author is a prolific writer seems to be first to try out the prospective customer with advertisements of the more ex-

¹Beaconsfield died in 1881; Gibbons, in 1921. The other men died in the last decade of the nineteenth century. Newman was born in 1801, and none of the others later than 1835.

pensive courses or books; if he does not capitulate after some repetition of this treatment, various reductions in prices—already “much reduced”—are proposed, and other publications, less lengthy and less costly, brought to his notice. At some later period a new effusion may again call forth a soaring of price. Former patrons are likely to receive a veritable bombardment of advertising matter regarding other productions. Once a purchaser, always a prospect. A newly launched course may mean a letter and circulars every three or four weeks. In this literature earlier publications sometimes turn up intact as parts of multi-volumed series. Occasionally special aspects of the psychological theme are played up in a new venture, conspicuously the subject of sex. For instance, one course on “social science” is described in the circular as built around this topic. Its worth may be judged from an accompanying testimonial, which I cannot forbear quoting in part:

“These lessons should be broadcasted from every radio station, so that the Truth you have revealed concerning the most vital problem in life may rise full-orbed before an astonished multitude.”

Since each new system is said to excel by far everything that has gone before, it is to be feared that I am missing much in limiting myself to the six systems selected. Personally I am all agog to examine the latest fruit of one author's fertile pen; only lack of time prevents. This “new training system” is called *Life Electricity*. Let me quote from the circular:

“The central core of LIFE ELECTRICITY is a pow-

erful force known as 'Glame,' a word coined from the first letters of

The Five Most Powerful Words.

"No greater words can be found in language than the five from which the first letter of each spells

G . .

L . . .

A

M

E

"We will not here divulge WHAT those words are; they appear under full explanation in LIFE ELECTRICITY. Try as hard as you may, you will not find five such words as those which created 'Glame.' They are the most important, the most potent, the most sublime words in human speech and human culture. . . .

"As we have stated—the heart of Human Radio-Energy is a potent force termed Glame. This doubtless is a new word to you, but to make clear what it will do for you when cultivated, we mention the following.

"1. It will enlarge the pupils of the eyes, which is a sign of vital power.

"2. It will impart great vigor to your heart, for it is the only stimulant that does not consume what it feeds upon.

"3. It will cause your eyes to flash fire. The brain within is also lighted and acquires an almost supernatural power of sight into facts and conditions not otherwise knowable.

"4. It will increase the discs in your blood. Rich

blood is due to increased number of blood discs. After glame is drawn into the body, the remarkable increase in blood is shown.

"5. A person who has glame in the system can communicate to another by a touch of the hand. Diseases have been cured in this way.

"6. Glame will quicken all your faculties; not only your conscious and ordinary faculties, but the deeper powers of the brain. It builds gray matter in all the ganglia, including the brain. . . ."

And so on and on and on, to say nothing of the pictures. One that takes my eye shows a series of "nerve cells"—"at left, impoverished by nervous prostration—at right, highly charged with life electricity as developed by this system." Of course the one on the left is long and skinny, while the one at the extreme right is corpulent to the bulging point.

I also have on file communications from five other publishers advertising five other systems of "applied psychology." One embraces a "Coöperative Plan" which "enables students to 'earn while they learn'" by finding others to buy the system, thus altruistically spreading the glad tidings with the greatest possible rapidity. But the six systems already chosen are all I feel able to undertake.

CHAPTER XII

SIX "SYSTEMS"

System I, as I shall call it in this summary, was first given to the world as a correspondence course but later appeared in a volume of over four hundred pages. The foundation principle of the system is that all is mind. Our human minds are described as part of the "Universal Mind" (or God, or "Principle") and are said to communicate with this by means of the subconscious mind. The conscious mind is a poor feeble creature compared to the wonderful subconscious with its superior powers of memory, intuition, inspiration, instinct, imagination, genius, and what not. Its dwelling-place is the solar plexus, or "abdominal brain," which, so says the author, contracts or expands according as thoughts are "resistant" or "non-resistant." If it expands properly and radiates energy as it should, all is well with us, and the whole body is enveloped in an atmosphere of personal magnetism; if it fails to function rightly, all the ills of the race will ensue.

It is the subconscious that can get us anything we wish, by means of the "Law of Attraction" and the "Law of Vibration," in explanation of which much language flows. Boiled down and with the repetitious excrescences

strained out, the main argument, as nearly as I can grasp it, is this: All substance is in motion at various rates of vibration; in fact, all substance is simply vibration. And vibration and thought are one and the same. Thought is "mind in motion" and also "substance in equilibrium" (?!). By means of your thoughts, working through your subconscious mind to Universal Mind, you can change vibration rates where you will and in accordance with your thought, just as does Universal Mind, of which your mind is part. Your mental vibrations can "cause the invisible molecules of different chemical elements to coagulate and combine" so as to produce a visible result. Your thoughts are, moreover, magnetic and attract what you want, if you go about it correctly. The way to proceed is to think of what you want, concentrate on it, visualize it, and affirm that you have it, and it will be drawn to you as sure as fate. The greater and higher your thoughts the more quickly will you "be placed in harmony with the object of your thought." The thought of "Truth" is the highest rate of vibration and overcomes disease, poverty, and all other kinds of "Error." The vibratory activities of the universe are governed by the "Law of Sevens," and Universal Mind manifests in the objective through the principle of attraction that each atom has for every other atom, in infinite degrees of intensity. (Clear, isn't it?)

Thus are the laws of attraction and vibration said to work. And if the person unfamiliar with these invincible laws thinks he smells any scientific discrepancies, let him begin at once "to create brain cells"—that's the author's

exact phrase—which will enable him to perceive more clearly. He may be somewhat dazed by the profuse stream of lofty words in the original text, but let him steadfastly practice the “exercises” to be found at the end of each lesson. Some of these are exercises in constructing concrete visual images, but more often they direct the student to concentrate on abstractions, such as “Power to create,” “Insight,” “Unity with Omnipotence,” etc.

Very occasionally the originator of the system gives a wholly concrete example of its glorious results. One instance concerns a colored janitor who has a great yearning for five dollars. We can readily picture him pining and sighing for the money, even as you and I. Then by good luck he overhears some of his apartment-house clientele discussing the beauties of the psychological system under consideration here. Our dusky friend thinks he’ll try it, too. So he “sends out mental vibrations” for the coveted five dollars. Events happen quickly after that. A pet canary belonging to the old lady on the first floor escapes from its cage and flies out of the window. With great agility the alert janitor drives it into a corner of the enclosed back yard and presently bears the bird triumphantly back to its owner. Thereupon she hands him a nice new five-dollar bill! We are left in doubt as to whether this had coagulated out of invisible molecules in the old lady’s pocketbook, or whether the canary had received the colored gentleman’s mental vibrations and obligingly wandered forth, or what. At any rate the “Law of Attraction” seemed to work.

The system has always been a psychological "best seller" and even when much more extravagantly priced than now, was exceedingly popular. Furthermore, the author is listed in *Who's Who*. And I know personally a lady who has long embodied his teachings in courses she has given as regular staff lecturer for the board of education of one of this country's biggest cities. She has written a widely disseminated testimonial in which she speaks of the author's "marvelous compilation," "profound reasoning," "scientific analysis," etc. No wonder the public believes it all!

System II is like unto System I, singularly so in fact, but is written in simpler, more practical style. This author ignores vibration and the solar plexus and uses, in general, fewer enigmatical embellishments. His constant effort seems to be to inspire his readers to belief in the power of their own thought, and to trust in the Universal Mind; to this end there is much repetition. Visualization is constantly harped on. Visualize what you want, his directions go, and thus impress it upon the subconscious mind, which is part of Universal Mind; and, by the law of attraction, your desire will be realized if you *believe* that you have it and see it as an existent fact. However, certain excellent practical suggestions are also thrown in: viz., the necessity for having a goal, for making the start toward it, avoiding scattered effort, doing one's work well, and being willing to learn.

Much space is given to the subject of health especially, and the author's position (as in System I) appears to be strikingly like that held by Mrs. Eddy. The body is

defined as "a mental concept," and all disease is said to be solely the result of wrong thinking. Measles or smallpox comes from your fear of them. You visualize yourself covered with a rash—and your thought materializes. If you are wise, you will heal yourself and keep yourself well, by creating a mental image of your body in perfect health, such an image as Universal Mind holds all the time. Vaccination, medicine, diets, and exercise are all said to be needless and useless.

Specific directions are given for renewing youth. Get a picture—or, better still, a little statue—of a young and perfectly formed person such as you would like to be. Have it before you at night as you get ready for bed. Visualize it as you fall asleep and, believing in the realization, give the image to your subconscious mind. In eleven month's time you will be just like that model! The author explains that all the cells of the body are sooner or later replaced by new ones, and that it takes only eleven months for the body to be completely made over. Therefore, he concludes, one should never feel old, because *one is never more than eleven months old!* It certainly takes an "applied psychologist" to see truths where truths were never seen before.

Of course anything else may be obtained from Universal Mind by giving mental pictures to the subconscious, but, since time presses, I must reluctantly abandon the entrancing possibilities of this system with the repeated reflection that it is curiously reminiscent of the first one—even in language as well as thought. However, there are certain more up-to-date allusions, such as

mention of Coué and some recent writers on popular psychology, and quotations from inspirational poets now in vogue—Edgar Guest, Ella Wheeler Wilcox, and others—to remind us that System II is a later product, published within the last few years and nearly two decades after the other. The earlier system is adorned with a fair sprinkling of quotations from such time-honored literary lights as Shakespeare and Emerson. There is no mention in System I of any academic psychologists. James and Jung are each referred to once by the author of System II.

The later system was never, as far as I know, given by correspondence or in lectures. It is set forth in seven very small "volumes," a single "volume" containing approximately fifty pages and a page being the equivalent of about a half page of an ordinary-sized book. No formal exercises are offered other than rather simple directions for suggestion and visualization.

System III is contained in seven even smaller booklets, each containing two "lessons," and is also one of the newer systems. It is the shortest of the six and covers what would amount to about eighty or ninety average pages. It is, however, a much more ambitious work as regards range of subjects discussed than Systems I and II. In fact, when it was presented first—in lecture form—it was boldly advertised as "covering the entire field of psychology, academic and popular." Since the author has a compact style and is fond of numbered outlines, he really does hit a surprising number of high spots—as well as many low ones.

Unlike the two systems just described, this one has something to say of physical means to health, and the first booklet is concerned with breathing, muscular exercise, nutrition, elimination, and relaxation. With all these functions the mind should play its part, too, it is said. For instance, in seeking to develop strong muscles, visualize strong muscles, with your eyes closed, and be sure to do this at "the psychological moment," which in this case is immediately after a particular exercise is finished, when "the cells relax and stand at attention."

The second book deals with the conscious mind and its training. No one could help applauding the author's astonishing brevity, for, in what would be about ten ordinary pages, he covers sensation, perception, memory, imagination, emotion, reason, will, concepts, and judgment—a program for which the university professor of psychology would undoubtedly require at least three or four hundred pages for an elementary treatment. Such is the greater wisdom of the "applied psychologist."

The next two booklets of the series are on the subconscious mind and its management. It becomes very clear that the subconscious is the hero of the piece even more than in the first two systems. "Universal Mind" does not put in an appearance until the last book. It is your own subconscious that does the work. It is suggestion, the author frankly states. The nature of your thinking, the "impressions" you give to the subconscious, make you what you are and get you what you get. Many law of attraction, vibration—but the whole has a much of the same old terms show themselves—visualization,

less metaphysical hue than heretofore and a conservatism not previously encountered. For instance, suggestion is said to bring anything "within reason," and "most" diseases can be prevented by right thinking combined with "right hygiene."

"Predominant impressions" may be given to the subconscious at any time and without formalities, but the author recommends his own particular "Master Formula." For this there are six preliminary steps: (1) vitalic breathing, (2) relaxation, (3) the mental bath, (4) fixation of attention upon the desired thing, (5) use of the psychological moment (the moment of extreme intensity, of semi-self-hypnosis) for suggestion, and (6) the attainment of the Silence. After these various initial stages there are five principal steps: (1) visualization, or the clear mental picture, (2) audible, spoken, definite suggestion, (3) assumption (at least subconscious) that the desire is realized, (4) impersonation, or acting as if the assumption were realized, and (5) personification, or identifying the self with the part played.

Other main topics touched on in this work are psychoanalysis, child psychology (the author subscribes to the recapitulation theory, which is regarded as obsolete by trained psychologists), success, the psychology of salesmanship, and happiness. The booklets are full of cheering reflections and kindly hints about conduct. We are not infrequently urged to strive to serve others. In fact, the author says if we do, we'll get more ourselves, which certainly is a compelling argument.

System IV need not detain us long, for in many re-

spects it duplicates System III. There is the same emphasis on suggestion and the subconscious, and the same comparative freedom from mystical entanglements and poetic reference. The author of System III has heard of James and of the European psychoanalysts, Freud, Jung, and Adler; and the author of System IV can actually rattle off the names of several contemporaneous American psychologists of standing. If one has plenty of money to spend and is not at all particular about scientific accuracy and up-to-dateness, both these systems have much to commend them. They contain plenty of good advice, even if the quantity and quality of their psychology is enough to make the university professor of psychology shriek in agony. System IV is fifteen years old but still widely advertised as "the last word on psychology." It comes to the purchaser in twelve little books, which means an estimated total of perhaps four hundred and fifty average pages.

The fifth system is a correspondence course that tells about the mind and all its works in twelve lessons (some four hundred pages). Unlike the other systems, this one was made in England; and originated about thirty-five years ago as a memory-training course. In a brochure the author tells how, with the assistance of "the leading English and American professors of psychology," he reared his little brain-child into a fully matured course of instruction "for scientifically developing all the powers of the mind just as an athlete develops his muscles." The work gained international popularity, and I have an edition that is especially intended for

American readers. Since the system is different in emphasis from the general run of "applied psychology," I shall give a little more space to it and make a few comments at the same time.

Development through "exercise" is the theme.

Train the senses, train the memory, train the will, train the imagination, train "the power of concentration" (the author uses this word in the ordinary, everyday sense), etc. In short, "train all your mental faculties," for you can never attain your goals without the right training. And this is to be accomplished by means of the numerous and varied "exercises" devised by the author.

It is rather hard to describe these exercises, because they are generally long and complicated. One of the simplest ones for concentration requires the student to choose an unattractive subject and concentrate on it, gradually increasing the time of concentration. For imagination, here is one that first calls for an analysis of "any house you know" as to whether it is (1) a suitable dwelling-place and (2) aesthetically desirable. Then improvements of all sorts, inside and out, are to be imagined, tabulated, and drawn in picture form. Exercises for "training the senses" and cultivating "the power of observation" are scattered all through and form the largest proportion—about a third—of the entire number.

"Can you," asks the author movingly, "describe the pattern of the wall-paper in your office?"

I personally cringe with shame as I discover that my memory yields only vague and uncertain visions of that

wall-paper. Or is it calcimine? I never really noticed. My shame deepens as I find that I cannot even picture the exact pattern of my living-room rugs or the arrangement of the old boxes under my cellar stairs. How can the world roll on if I have not observed these things? I am doomed to be one of life's sad failures—unless, of course, I diligently practice this system of exercises. I must at once set to work, as the author says, to train my “power of observation” by taking up the study of finger-prints. I surely must study their loops, whorls, and arches. And I must also act on his advice and study the marbles used in the corridors of office buildings, for what in the world will become of me if I cannot tell Pavonazza marble from Sienna? I must, as he recommends, note the differences between trees and study the telephone numbers of unknown persons. I must observe how my friends part their hair, and the color of their neckties, and how many drug-stores there are on the north side of town. And so on through a multiplicity of requirements. But let us pass on to other phases of the work.

Instruction and exercises for developing the memory form part of every lesson. Great stress is laid on training the senses as the preliminary step. In a typical example, one is directed to take a walk with the object of seeing and hearing all things and especially noting those that are in any way unusual. After returning, the memory exercise is to go over in the mind every thing observed, *working from the end of the journey back to the*

beginning. This inverted mental tour is, we are assured, "one of the finest mental exercises ever prescribed."

Besides such practices for "exercising the memory" the author has an allegedly unbeatable scheme for making one remember both "connected" and "unconnected" words and ideas, and a special contrivance for numbers. Like other commercial memory systems this one makes use of the principle of association of ideas in its own particular fashion. This principle has been definitely recognized since the time of Aristotle, but it is doubtful if the author knows that. He deplores other systems on the market as "hopelessly opposed to the laws of psychology" and proceeds to expound his own. A series of words is said to be "connected" if it can be so arranged as to show some relationship between successive words. Take the series "lens-town-window-house-glass," says our author. If you want to remember these words (though I do not myself see why any one would want to), put them in the order "town-house-window-glass-lens"; for it is clear that a house is part of a town, and a window is part of a house, and that windows are made out of glass, and that lenses are generally glass in a certain form. When all this is perceived and the new arrangement made, the list will stick in your mind like flies to fly-paper.

Apparently the author has little interest in memorizing much else besides word series, for he has hardly anything to say in regard to ideas. One may conclude, however, that these are first to be reduced to single words. As one exercise the student is told to remember in the

form of a word series the chief points in a speech he is to make.

A variation on the general method must be used if the memorizer is faced with a word series that shows no relationships. These must, in that case, be evolved out of his inner consciousness, the missing links supplied. Let us say you want to remember together *umbrella* and *candy*. Then, by what this writer calls "catenation," or "the insertion of intermediates," you produce something like this: *umbrella-protection-confection-candy*. And you have it!—All nicely glued into your mind.

To memorize numbers, the "figure-alphabet" is recommended, which, as the author acknowledges, is a couple of hundred years old. In this the various numbers from 0 to 9 are evaluated as consonants or typical combinations of consonants. For the curious, I here append the device:

0	1	2	3	4	5	6	7	8	9
s	t	n	m	r	l	sh	k	f	p
z	d					zh	c hard	v	b
c soft	th					ch soft	ch "		
						j	g "		
						g soft	qu		
						tch	ng		
						dg			

To memorize a number, the procedure is, of course, to translate the figures into these consonant sounds and unite them with suitable vowels so as to form a word. For example, 16 may be remembered as *dash*, *attaché*, *adage*, *thatch*, *dodge*, etc. And 57 can be translated into lake, luck, league, lung, Olga, and many others.

To this writer the subconscious mind is a less important matter than the conscious. He says that if the conscious mind is trained, the subconscious will take care of itself. However, he devotes an entire one of the twelve lessons to the latter subject, and elsewhere deals with the matter of autosuggestion, which, he states, is particularly valuable in training the will. In connection with "will power" he has much to say about business success and salesmanship.

In summary, it can be said that the system emphasizes personal development by the author's methods, and that material success is held to be an inevitable consequence. The laws of attraction and vibration do not figure, and imagination in various sensory fields is to be employed rather than visualization alone. Above all, the human mind needs "mental discipline" by the author's system of exercises, and neither a magical subconscious nor a benevolent Universal Mind is sufficient. There is, in fact, no reference whatsoever to the Deity. Be it added that the series of lessons is interlarded with often admirable counsel and practical wisdom.

What little academic psychology there is in System V is undoubtedly drawn from an old-fashioned English psychology. Bain and Galton are even quoted, though

we find very few references to any psychologists, academic or otherwise. There is, it should be observed, one allusion to the internationally popular William James, whose chief text appeared in 1890.

It was James, by the way, who was one of the first to brand the number-alphabet as "excessively poor, trivial, and silly." The chief objection to it is the usual one directed toward the main features of commercial memory schemes in general. They are thoroughly artificial devices for remembering what might much better be remembered by some more natural scheme of associations. While the principle of forming associations has long been recognized as sound when sheer native retentiveness is not sufficient, for most purposes obvious relationships and readily associated facts are far superior to arbitrary connections. For example, my new telephone number is 2733, and I learnt it speedily enough by observing that 27 is the cube of 3, which occurs twice,—a neat little study in 3, as it were. Some such quickly discovered process is certainly a great deal easier than using the cumbersome number-alphabet. The method of "catenations" is also unnecessarily troublesome, especially if one were to write these on cards in the elaborate way this author suggests.

And that reminds me that I sometimes wonder as I read these writers on how to memorize word series, main points in a speech, shopping-lists, office materials to be ordered, and what you will—did they never think of using the good old pencil and a little piece of paper? Why try to commit to memory a lot of items that are

much more expeditiously and safely committed to paper? But I suppose they have to tell us something that sounds mazy and momentous, or we wouldn't think we were getting our money's worth, and goodness knows we have paid enough.

The creator of System V is quite right, however, in recognizing the importance of observation in making memory impressions. But, we may well ask, why all the absurd and laborious "exercises" in observing that which has little or nothing to do with our daily life and work? And will such mental gymnastics as recalling in reverse the impressions of a morning stroll really help us remember the details of our business or the wife's birthday? It is very much to be doubted.

The trouble is this author, like all the "applied psychologists" I know of, apparently has faith in the long-exploded theory of "mental faculties." It used to be thought that memory, observation, will, concentration, etc. were practically independent "powers" and should be "trained." Now we realize that such words are just convenient terms for ways in which we act. Because we observe, we memorize, and we concentrate, we have fallen into the habit of speaking as if these types of activity were entities in their own right. But experts in psychology do not now hold that there are any such "mental faculties" to be "trained like muscles." Consequently artificial systems of exercises to "discipline" these alleged "faculties" have gone into the rubbish heap—or should be speedily dumped there.

What we really can develop are desirable specific

habits and general patterns of behavior. We can learn to use certain more satisfactory procedures in observing, memorizing, and concentrating. But scientific evidence now shows that it is a great deal better to practice on the kinds of material we want to work with finally than on something remote from it. Let us take an everyday case. Young Johnny Jones spends a lot of time observing baseball games. He is a wonder at taking in all the details. Yet when it comes to perceiving the intricacies of "joggerfy" maps, his "power of observation" is a total loss. One kind of observing did not help the other. Oftentimes, to be sure, one kind will help another, especially if the two kinds are much alike. In general, however, the amount of help is surprisingly small. Sometimes having learnt to observe one type of thing is actually a hindrance in observing other types. All this has become evident from careful psychological investigation and holds good for other mental functions. If you want to get so you closely observe matters concerning your business, it is far wiser to practice that very thing. Certainly there is no advantage in cluttering up your mind with the strange materials of commercial psychology. They have no special potency. In fact, there is a real objection, in this busy age, to letting yourself be distracted by the unselective attention to all sorts of things that these "mind training" courses advocate.

System VI, to which we must now hastily adjourn, is one of a series of systems (in book form only) begun many long years ago, but just how many I cannot say.

I have examined eight bulky volumes of this apparently infinite psychological eruption. They descant exuberantly on many themes all said to bear on the subject of "Magnetism," the key-word of the system. A glance into the "Reading Guide and Index," which comes with the set, stirs one's curiosity—"vitalizing at will"—"magnetic parentage"—"laws of occupying another's mind"—"soul magnetism"—"the magnetic voice of psychic timbre"—"the red fire of magnetic passion"—"instances of stored telepathy"—"the white fire of force"—"the nervous system set on fire"—"magnetic undulations"—"white magic"—"radial magnetism of the sexes"—"warning against animal magnetism"—"ether-sea washes the shore of heaven"—"demons, lowest of unseen powers," etc., etc., etc.

In the text "Magnetism" is described as "the origin of life," "the cause of living," "the source of all the elemental powers," and "is the power to influence or control mind or matter," "capable of accomplishing everything that is possible." Magnetism passes from one person to another in "the vibrant waves of the ether." It is opposed to hypnotism, which is a base and wicked thing. But, alas, most persons are in "the hypnotic class" and dwell in "the Dark of the Mind." To save these unfortunates, to which group you and I in all probability belong, the author has written down his contributions to science. First we must learn to employ "The Crystal Mind, which is now being made public for the first time." But don't ask me what it is, for his explanation of this, as well as of many other matters, is be-

yond my poor comprehension. Let it suffice to say that he is fond of words of his own invention, like "Ool" and "Daf"; and that new terms are frequently used for old subjects, such as "the Other Mind" for the subconscious mind.

The books contain sundry "methods" and "exercises," especially those for developing a magnetic mind, eye, and voice. In short, the reader is given "a private training course in the magnetic control of others by the most powerful of all known methods." One of the author's favorite discoveries appears to be his "Psychic Method," in accordance with which one must "empty the mind," "devitalize the whole body," and "be brought to the boundary." In spite of what he has said about the evils of hypnotism, pages are given to instructions for practicing it—"for self-protection." Passes, specially constructed mirrors and crystals, and other more or less familiar devices for inducing hypnosis, are discussed.

One book is called "Sex Magnetism" but has no very exciting secrets to disclose. In another volume, one not ostensibly on the subject of sex, it is suggested that if the reader will write to the publishing company, instructions as to how to prevent pregnancy will be forthcoming. The latter book is attractively described at the beginning as "solid science from beginning to end, yet vitally interesting and startling at every step. It presents instructions, the like of which you have never before seen."

We do indeed find startling scientific information throughout the series, some samples of which I shall

try to give in condensed form. For example, the author declares that there are well-proved instances that thought is able to suspend the operation of gravitation. His physiology in particular is distinctly novel. We learn that the membranes covering the brain, the meninges, are the source of "brain action"; and that the membranes of the body, in general, give intelligent control to the organs with which they are associated. The brain, for instance, is to be regarded as the engine and the membranes as the engineers. In radio terms, the meninges receive the message, and the brain interprets it. All minds continually broadcast messages; and the magnetic individual can know the mind of every one else. At the birth of an infant his brain is a blank, but the membranous coverings are fully developed. They contain the whole history of all that man has ever learned. To attain the highest perfection we must shift the mastery from the brain to the meninges. A Crystal Mind results from caring for the health of the brain and building up new tissues in the meninges through right thinking. Irritation of one of the membranes of the brain produces profanity. (Yes, that's what he says.) The brain at work has a fiery glow, due to an electrical or phosphorescent fire burning within. Some of this is reflected through the eyes. Any one may control at will the dilation of the pupils of his eyes.


In the last volume "you enter the Secret Chamber and become partner of the author in his epochal revelations of all natural and supernatural phenomena. Facts only—proofs only—no theories—absolute facts—every

word new—with Complete Scientific Demonstrations of every fact and law known to modern investigation of mental phenomena. Today civilization lifts its eyes upward—to behold the glorious new PSYCHIC AGE into which we are just entering . . . There is nothing so cruel as Nature; nor anything so kindly, as this Gentle Mother of Earth. *Our work embraces all.* The truths we are presenting cover the whole vast arena.” One of the truths presented is that no kind god would have made such a cruel world; it is, therefore, a creation of the devil. His existence accounts for poisons, tarantulas, and other baleful things. At death all wicked persons become “devil units.” Ninety per cent of humanity are “devil-born,” though eventually the God of Love will entirely overcome the “D-evil,” and also death, decay, decrepitude, dotage, disease, dope, drugs, delirium, doctors, debt, devastation, and other malignant factors beginning with *d*. In one of the earlier volumes all kinds of hells (including married life!) have been described most graphically.

But in this very limited survey it is possible to suggest only a fraction of the melodramatic prolixities indulged in. The seeker of knowledge must read for himself to find out “how the fires of magnetism are started,” “what the enemies of magnetism do to you,” “the secret power of men who sway tens of thousands,” “which parts of the body lose magnetism if not watched,” “how to avoid petty hygienic habits that waste magnetism,” “how to use the magnetic handshake,” “how to get the important magnetic tremolo in

the voice," "characteristics of social queens," "how to breathe for magnetic power," "how dentists, lawyers, doctors, preachers profit by magnetism," etc., etc., etc.

The books are marked by a complete absence of all reference to the kind of psychology and psychologists I have been brought up to call scientific. They are supplied with the usual measure of admonition and aphorism. One remark impresses me especially; it is to the effect that the wisest man is not he who has stored away the greatest number of facts in his mind, but he who takes in the most of what goes on about him and turns the largest proportion of it to his own account. This appears to be descriptive of the author himself. He seems to have been less interested in facts than in turning his knowledge of human nature to exceedingly profitable account. His earlier systems—they appear under the same name at least—were among the first, and most expensive, in the field; and his works have probably been for more extensively advertised and read than those of most other popular psychologists.



CHAPTER XIII

BY WAY OF EVALUATION

It is time to stop.

Humpty Dumpty said the way to tell anything was to begin at the beginning, go through to the end, and then stop. But the rule will not do for "applied psychology." If I were to go through to the end of the wealth of material that has piled up on my shelves, you would be exhausted, and so would I. For instance, over there is a *Who's Who in Occult, Psychic and Spiritual Realms*, in which realms are found alleged leaders in applied psychology *ad nauseam*. And here is a large pile of newspapers with a special-page feature of Dr. Horatio Algernon Slush's "Answers to the Anxious." After Dr. Slush's name at the top of the page is printed "Psy.D.," which, a thoughtful editor makes clear, means "Doctor of Psychology." (No one seems troubled by the fact that such a degree is an unknown quantity in universities of standing.)

Again, here are numerous copies of six different kinds of magazines of popular psychology, to say nothing of others on "New Thought" and "Metaphysics." The more strictly psychological magazines are often brightened with articles by "numerologists," "cosmologists,"

"color symbolologists," "food psychologists," "alphamathologists," "psychosophists," "illuminati," and other distributors of psychological knowledge. And we discover, through magazine literature, "Ootmssoml," which turns out to be, not a Russian city, but a "psychological Order." One editor explains that there are seventy-two varieties of psychological cults in existence at the time of his writing, which was about two years ago. Heaven only knows how greatly that number may have increased.

One of the magazines in particular is a prime favorite with the public and commonly accepted as entirely authoritative. I see it constantly on news-stands, and, mind you, it is among the established periodicals in our city public library. I have examined twenty issues with care and find nothing very different in them, just a high-grade variety of the kind of thing described in previous chapters. They will furnish an excellent starting-point for general critical comments—if you will have patience just a little longer—for it is my intention to do full justice to the best in "applied psychology." I mean that quite seriously.

About half of this magazine is given over to articles setting forth the "scientific" methods and principles of "applied psychology," and the remainder consists largely of inspirational material and short stories illustrating the beauties of "thought power." It goes without saying that among the contributors are never well-known college and university professors and research workers, such men and women as belong to the American Psy-

chological Association. These are, in fact, rarely mentioned in any way, and their teachings seem to be almost wholly unknown.

There are the usual superficial allusions to Freud and psychoanalysis and to James. It is a pity some one does not tell these people that while William James made a great contribution to psychology when he published his principal work in that field forty years ago, he has been dead twenty years, and his findings have been enormously extended and amended through recent investigation. It should also be pointed out that Freud is generally held in disfavor by university professors of psychology on the ground that his theory is fanciful and unsound. As a matter of fact he was not trained to be a psychologist but a physician. Trained psychologists nowadays look very much askance at the mainspring of the psychoanalytical doctrine, the subconscious. They prefer either to redefine the word and to explain the limited sense in which they use it, or else to reject "the subconscious" altogether and account for the facts involved in other terms. But all that would make too long a story to tell here.

The advertising matter in the magazine is too choice to be slighted, however. Our heavy-weight criticism must be suspended while we ponder the seemingly infinite varieties of things psychological. It appears from the "ads" that there are practically endless psychological methods for dealing with everything under the sun. Let us glance through a page or two. One can hardly fail to be attracted by the advertisement of the "Psycho-

Phone," which looks like a phonograph and an alarm clock all rolled into one. "The latest triumph of science," we read. "Suggestive treatment during sleep is now available to all by means of this marvelous instrument." And further on: "Character reading by fingerprints is one of the most mysterious and interesting scientific studies in the world. It is recognized as such by the ancients and receives special mention in the Bible . . . All new-born babes should have their fingerprints read." . . . "Do your ears protrude? My simple and marvelous new method will make them lay back to your head *at once*." . . . "We will tell you what the Stars Foretell for 1931. Are you thinking of making any changes in your affairs in the near future? Consult us, the World's Most Famous Astro-Psychologists." Or else we are advised to write to a "Prosperity Specialist"; or to tell our woes to a "Trouble Doctor." And here is a picture of an unctuously cheerful-looking woman "who bore her 29th male child at 68—it is easy to stay young with this startling new method." The illustrations are always captivating. Behold the coy creature in elaborate wedding-gown and flowing veil.

"Why was She the Bride?" we are asked and are promptly told the answer. "At last the hour arrived, the hour she had long dreamed of—just a few minutes, a few words and he was hers forever. He chose her, in spite of the fact that there were many others more beautiful and talented. Her secret was simple. Thirty days ago she had read an amazing new book . . . which shows how any woman can attract men by using the

simple laws of man's psychology and human nature. She could just as easily have fascinated any other man. You, too, can have this book; you, too, can enjoy the worship and admiration of men and be the radiant bride of the man of your choice. Just cut out this ad, write your name and address on the margin, and mail to us with 10 cents. The little book outlining these revelations will be sent you, postpaid in plain wrapper. Knowledge is power. Send your dime today."

What amorous spinster could resist that!

And here is a most compelling illustration of a young woman casually clad in scanty undergarments, emerging from a church while a fashionably dressed crowd of obviously shocked people stare at her. This advertises a book of dream interpretations. A very frequent type of large illustrated advertisement gives an intimate personal history "before" and "after" taking this or that course or system. "How had I changed so miraculously in three months from a shy, diffident 'yes' man to a dynamic, vigorous he-man?" Then follows the narrative of a timid, self-conscious male, who, after reading the book advertised, discovers the just-mentioned transformation. Finally we come upon an enlightening little "ad": "Will sell you names of readers and students of psychology, astrology, occultism, mysticism, etc. Large list on hand. Ten dollars a thousand names." That's the way it's done, is it? Sucker lists!

However, the part of the magazine that is of special interest to us in this chapter is the "Letters from Correspondents" page. The periodical has a wide circle of

readers, so we get a very good idea of the kinds of people who turn to "applied psychology" for aid. The letters bear every mark of genuineness.

From actual count I find that forty per cent of them are appeals for help in improving a mental condition. Queries as to how to rid oneself—or maybe one's children—of fear or self-consciousness are the most frequent of this type. Fear of death, fear of the dark (on the part of a nineteen-year-old youth), fear of having one's mind read by an enemy, fear of being alone, fear of mysterious voices arising from nowhere, children's fears (of dogs, of arithmetic, and what not)—how shall these and other fears be vanquished? Of the correspondents troubled with self-consciousness, perhaps the most plaintive are a young man exceedingly prone to blushing who wants to know how to "be himself," and a bashful suitor who longs for the ability to converse easily with his sweetheart. Complexes, melancholy, suicidal longings, stammering, sleeplessness, and general unhappiness are cited as further miseries. Then there are letters from those who want to improve memory, will power, or concentration, or to develop personality or originality. "My desire is for a wonderful personality," writes one. "Can any one develop originality?" asks another. "I wonder," says a third, "if you could suggest some way to develop concentration, which is my greatest failing."

Twenty-eight per cent of the letters are from persons who are yearning for a happy adjustment of troublesome sex and family relationships and problems. Hus-

band or wife (generally the latter) desires advice on how to get on with a soul-trying mate; a daughter asks how to deal with an aged and tyrannical father; a mother is perplexed over the management of an ungrateful flapper daughter; another mother asks how to control a stubborn child and what to tell him about sex; a young lady wants to know how to make her hesitant lover propose; a divorcee seeks help in deciding between two suitors. Shall the husband tell his wife of a former affinity who bore him a child now dead? Shall the unmarried mother keep her baby or offer it for adoption? Should cousins marry when there is insanity in one branch of the family? Shall the "woman with a past" attend church? Does "a certain sex habit" debar one from matrimony? Etc., etc.

The remaining letters (thirty-two per cent of the total number) deal for the most part with vocational adjustments and physical health or appearance, there being a few more on the first topic. The man who does not like his job is most often heard from. The middle-aged failure writes in desperation—what is he fitted for, how can he better himself? The young man thinks he has a talent for writing, or perhaps it is art; will the editors please advise him. The young girl wants to go on the stage, but her family object. Shall the youth try to satisfy his "great ambition," which is "to become a movie actor"? The stenographer aspires to something better than her present work. The wife wants a recipe for prodding her lazy husband into more effort and much more success.

On the physical side, advice is sought for the cure of various disorders, from varicose veins to tuberculosis. Psychology, to these seekers, has no limits to its powers. A girl of twenty even wishes to know how to add to her meager five feet of height. And of course there is the young lady who would like to improve her complexion. A vehement gentleman bewails his heavy beard and earnestly desires to reduce permanently the too luxuriant hirsute growth. (But, alas, psychology fails him in this extremity, for the editor can think of no satisfactory remedy for the distress!)

There are also a few letters on miscellaneous subjects, e. g., a letter from a person who wants to know how to become a clairvoyant, one requesting a bibliography on "Psychic Phenomena," another asking why the unexpected happens, another in regard to the propriety of a woman's smoking, then a communication from a young man who "seems to fall into trances with wonderful feelings of exaltation and pleasure" (is it well to continue this, he asks), and one from a husband who would like the name of a hypnotist near his home town, because his wife is going to have an operation and he does not want ether used.

One must certainly conclude that there are a great many persons in the world who want help in solving their personal problems. While some of the questions asked seem absurd or trivial to the reader, there are many that are clearly grounded in fundamental human needs. The "applied psychologist" has persistently realized these needs, as well as mankind's more luxurious

desires for fabulous wealth and so on, and has built up his teachings around both sorts of longings. The timid and fearful, the indecisive and purposeless, the mentally colorless, the vocationally and matrimonially maladjusted, the stupid and ineffectual leading treadmill existences, the nearly down-and-out battered and bewildered by life—these and many others are all reaching out for a helping hand with their great big troubles or funny little ones. As I said at the beginning of the book, even the more able of humanity are seeking self-betterment through “applied psychology.” The fact that it has flourished so extraordinarily testifies to an urgent want.

It is not strange that there are ministers—particularly elderly, over-trustful ones—who have lent a sympathetic ear to “applied psychologists.” The minister comes to know a great deal about human longings and to feel their pathos deeply. He also knows that the act of telling some one else one’s troubles, of talking things out, is often wise and wholesome. These “letters to the editor” and personal interviews with “analysts” sometimes relieve the burdened in spirit enormously.

While we laugh at the “applied psychologist’s” ridiculous promises and remedies, we have to admit that he provides a much needed commodity—encouragement. He rekindles hope and holds out the promise of success. At his best he cheers, inspires, and re-energizes; he restores confidence in self and God; he tries to point the way to inner peace. Sometimes he has very sensible and serviceable advice to give—about pursuing one’s

goal with dauntless determination, for example. He is continually offering suggestions of accomplishment and developing the "I-can-do" attitude. He is like the revivalist in many ways and has much the same effect—a generally temporary emotional quickening. As the different traveling lecturers made their appearance in our town, I saw the same individuals in the audience time and again, always, it seemed, looking for some fresh source of strength, which they themselves were unable to provide.

And for his mental and moral support the typical "applied psychologist" charges a fat price. He is not going to play the sturdy oak unless these clinging vines pay him well. No matter how charitably one may try to regard him, there is no denying that his chief aim is money. He has assembled certain stimulating ideas to sell to people who need stimulating—at the largest price he dares ask. Suppose we make some comparisons. In our town one gets a night-school course for one dollar, and a university extension course for twelve dollars. The university extension work is covered in fifteen class meetings; and the night-school courses may comprise as much as eighty evenings of instruction. But the "applied psychologist" charges as high as fifty dollars for six lectures! And think of the outrageous cost of some of his books, "systems," analyses, and other commodities! One pays thirty or forty dollars for just a medium-priced "system," when not more than two or three dollars would buy a reliable text by an accredited psychologist. ✓

Of course "applied psychologists" are not all equally mercenary. To avoid all possibility of injustice, let us grant that some may be anima' by more or less philanthropic feelings as well as mercenary aims. Human nature is not likely to be wholly bad. We may reasonably conclude there are many varieties of "psychologists," from the hideously greedy who prey on the helpless without scruple, to the kindly souls who would like to do some good while making a living. And let us freely admit that they all seem to help some people, perhaps greatly at times.

Yet the pity of it is that even the best of them probably do much more harm than good. Their "uplift" is too mixed with untruth. Much as human beings need inspiration, it should come from a sound source. Otherwise, delusion and woeful disappointment are the almost inevitable final result; and progress in general is blocked.

When these popular inspirers call themselves "scientific psychologists," they are either deliberate frauds or self-deluded. A very few, the least dishonest, are, I think, self-deluded—and usually not above indulging in a certain amount of hocus-pocus and highly colored assertion to help themselves along. All "applied psychologists" appear to be appallingly ignorant of the genuine science of psychology. Fantastic and bizarre theories about mind and body, supported by hypocritical avowals of piety and altruism, unjustifiable claims to knowledge, and false and preposterous pretenses of every description, are the big stock in trade of the general run.

Their teachings are, emphatically, *not* those of the university professor of psychology, notwithstanding protestations to the contrary. To the university professor many of the explanations given and terms used are the veriest nonsense, either utter absurdities or meaningless jargon. He does not believe, for example, that "Prana" is stored in the solar plexus, that magnetism is a fluid of high vibratory character passing from the healer to the patient, that silent meditation will cause coiled-up energy to move up the central canal of the spinal cord, that injurious (or other) thoughts are floating around in the atmosphere, that mental vibrations cause coagulation and combination of different chemical elements so as to produce visible substance, or that a "Law of Attraction" and "Law of Vibration" operate through thought to create any result desired. He has, it may be said parenthetically, certain beliefs concerning the subject of vibration, but they are very, very different from those to which the "applied psychologist" subscribes. Crystal Minds, doors of Brahm, subconscious stretchings, Black and White Magic, Auras, Astral Bodies, Ools, Odic Force, tonal affinities, and like rigmarole have no place in his science. Nor does he expect to depend on mystical "Intuition" and "Inspiration," but rather on close observation of facts and hard work.

In the light of claims made by the "applied psychologist," one would naturally expect something better than the profound ignorance he displays of psychology as actually taught in the universities. He shows no symptoms of ever having looked inside the covers of

any of their numerous present-day textbooks on the subject. At best he has gotten, apparently from an outworn authority or thirdhand (or fourthhand) source, a curiously distorted impression of some few psychological matters—particularly the value of suggestion—which he proceeds to dress up to suit his own fancy. Very likely he has gleaned his garbled notion of the subconscious from a highly untrustworthy popular writer. With Freud, that imaginative and salacious theorizer, he may possibly have the merest bowing acquaintance. Or his product may be just a kind of commercialized Christian Science, floating in a sea of scandalously misused religion; or a mass of self-devised “psychology” (with perhaps a strong tinge of Yoga) that is best described as sheer drivel.

The “science” on which the popular psychologist has erected his so-called psychological doctrines, is so at variance with the truth that these muddle the layman sadly. This does not apply merely to the pronouncements of the wildest and most extreme of the “applied psychologists.” Even the least visionary are given to proclaiming loudly the grossest scientific misstatements. To take a single example (from our magazine), here one of the more conservative writers tells how he put a patient into a hypnotic trance and thereby discovered why strawberries and tomatoes disagreed with her:

“While in the trance state,” he writes, “she diagnosed her own condition and stated that it was due to the fact that about a month before she was born her mother received a shock while she was eating strawberries.”

It is said that the patient's subconscious mind had always kept this prenatal memory, hence the resulting disturbance. All of which is, of course, utter tommyrot from the standpoint of real science. And, by the way, how about the tomatoes? They seem to have passed out of the picture. Maybe the lady's subconscious couldn't distinguish between tomatoes and strawberries.

And kindly note the following "facts" culled from the writings of the most staid and sober of these "scientists":

"All brain substances enter the Pituitary Gland for a final elaboration and thence go into the Pineal Gland to be projected as Thought Substance."

"Old brain cells die and new ones are formed daily. The new brain cells are formed under the emotional condition and under the intellectual state of the person's mentality."

"Thoughts produce brain cells."

"Every cell in the body has a center of mental knowing, thinking, and creating power. So in the cell which forms the inception of life in a mother's womb there is this center of mental power that we call the Subconscious Mind. It is the architect of the embryo and builds the body step by step."

"The pineal gland is associated with the function of telepathy, second sight, and other apparently extra-normal phenomena. It is the gland of Energy Direction and psychologically associated with the Utopian Urge."

Now there is no truth or wisdom in any of these amazing statements. All they show is an ability to use

some rather queer words in even queerer ways. How can such misconceptions do anything but befog the minds of scientifically uninformed readers? This fake "scientific psychology" can only confuse people and leave them worse off than before. If they put faith in it, it in no wise helps them settle their difficulties; quite the contrary, in fact. If they do not put faith in it, they may be left suspicious of all that is called scientific, the true as well as the untrue. Meanwhile, there are important principles of an honest-to-goodness scientific psychology awaiting needed publicity.

Furthermore, what the "applied psychologists" have to say is often directly pernicious. They have a habit, for instance, of discrediting medical science and the medical profession in a way that spells danger for all of us. Observe the following declarations:

"Most syphilis comes from vaccination."

"He who has strengthened and purified his thought need not concern himself about microbes."

"If you are a doctor, logic and sense don't count."

"The author, through the power of Mind and for scientific purposes, has been able to cause Two Different Pulse Rates in the same young man at the same time. The doctors could not do this, and they are too stupid to know it is possible."

"Treat symptoms, not causes. When symptoms are removed, the conscious awareness of the disease is gone and the subconscious mind removes the cause automatically."

"If you desire health, avoid reading, studying, or

learning anything about disease. Only fools like doctors believe in disease."

In short, the physician and his work are worthless according to their teachings. Society in general must expect to reap a harvest of ills when such ideas are allowed to take root in ignorant people's minds. False statements like the one concerning the cause of syphilis—which appeared in a magazine edited by a very popular one of the fourteen "applied psychologists" especially investigated—are not only violently prejudiced but exceedingly dangerous. If it were not for the serious consequences often entailed, what is labeled "science" would be merely screamingly funny.

The extremely selfish, get-all-you-can policy taught in "applied psychology" is not the least of its evils. For instance, take the affair of a young man recently hanged for murder. We learn from the case history that he was a shy and bashful boy until he took a correspondence course in psychology which taught him to "assert his personality." Then his lady friends were so smitten by his new charms that he had no trouble at all in borrowing money from them, so that he no longer needed to work for a living. He had found out "how to get what he wanted." Finally he hit upon a happy idea for expressing his personality still further. He borrowed all his landlady's savings and subsequently murdered her to avoid settling his debt. A student of "applied psychology" *would* think up something clever like that!

Calamitous but less gruesome is the case of the wife who was told by an oily-voiced male "psychoanalyst"

that her nature was too sensitive and delicate for her husband's crude ways. She had not noticed the crude ways herself—had been quite happy, in fact—but when her eyes were opened she promptly sued for a divorce and has been thoroughly miserable ever since getting it. Another wife got a divorce (quite deservedly, I suspect) because her husband had become addicted to “cosmic psychology” and drove her “near crazy” by keeping a metronome on the kitchen table and tapping his body in time with the instrument “to keep his vibrations in order.” Then there was the young woman, a college student in the state next to ours, who patronized a “psychologist” specializing in “numerology.” The young woman was informed that the vibrations of the letters of her name were not “atmospherically harmonious” and would bring bad luck in her business and love affairs. So, after many expensive consultations, she spent more of her good money to have her name legally changed by court order. Two of my students report that they also were similarly advised but “didn't fall for it.”

It is well known that there are many persons who, before a business deal, make a practice of consulting their favorite numerologist, astropsychanalyst, psychologist, or whatever seer they swear by. Add to these the number of individuals who are misguided by meaningless “vocational analyses,” “character readings,” etc., and one may imagine the extent to which counterfeit psychological advice is influential. No thoughtful person could suppose its effects to be anything but largely injurious,

This is especially clear when the source is considered. The charming Orlando Edgar Miller is not the only one with unsavory reputation. I have a collection of newspaper clippings which show that other self-styled psychologists have been arrested for performing illegal operations, for contributing to the delinquency of minors, and for blackmail, larceny, and assorted kinds of fraud.

Among the most pathetic of the many dupes seem to me those who have been led astray through arousal of inordinate hopes.

"I took up psychology," one man related, "and it very nearly broke me. For a time I lost all my natural prudence and judgment. I gave up the decent little business I had; thought I could do wonderful things in something I knew nothing about; and I haven't recovered or got settled yet. That's what psychology did to me."

No doubt the quantity of misinformation spread is largely the cause of the very general haziness as to the meaning of the word "psychology," which, nevertheless, appears often in speech and print these days. I have distinguished a number of different interpretations current among people as a whole. Psychology is very frequently supposed to be one or other of the following:

- (1) a mysterious and fascinating kind of modern magic. By using right thought power one can get, or do, anything whatsoever.
- (2) shrewd wisdom; using one's brains to personal advantage.—"Use psyrology, Amos, use psyrology."

- (3) guileful trickery, or craftiness; ways of "putting one over on the other fellow." The psychology of advertising, for instance, consists of sly stratagems to ensnare the victim.
- (4) psychoanalysis, which has something to do with Freud, nasty sex experiences, complexes, and the subconscious mind, all of which are much referred to by writers of fiction.
- (5) a new kind of religion.

Apropos of the last meaning in the list—which is by no means exhaustive—I recall the case of the dear old lady who appeared to register for night-school work. She found a course in psychology was to be given.

"I guess I'll take that," she said. "It's a new kind of religion, ain't it?"

When informed more precisely as to the nature of the study, she abandoned her choice and solaced herself with a course in millinery. A good many persons, no doubt, find something on the head more satisfying than something in it.

Curious ideas about psychology are not limited, however, to the man on the street and his relatives. I recently read, in a thoroughly reputable and conservative scientific journal, of an expert in chemistry who is so enamored of psychology as to predict a future psychology of hydrogen!

At least it might be well to try to set the public straight regarding the meaning and implications of the term.

The world at large certainly knows very little indeed

of the painstaking psychological work carried on by research workers in the universities. There is a body of sound information concerning mental life and human behavior, which is, in the true sense, a science. And there is a genuine applied psychology. Psychology, of course, is a young science and has been suffering all the growing pains of immaturity. Not only is there misunderstanding among people in general as to what psychology is all about, but there are many differences of opinion over psychological matters among the psychologists themselves. The time seems to have come, however, for more universal enlightenment as to the extensive and useful findings of the psychological laboratories. It is true that lots of people enjoy the thrill of the "applied psychologist's" new witchcraft and quite like being fooled; but I have reason to think there are plenty who do not, plenty who are capable of receiving the facts and eager for them.

The trained psychologist is, no doubt, much to blame for the existing lack of popular information. He is generally wrapped up in his research projects and revelling in experiment and scientific discovery. He prefers to be with men who have these same interests. He finds it hard, even impossible, to understand the point of view of the average man and the average man's wife. If he tries to talk to them, he has a strong tendency to talk away over their heads. He does not make himself understood; he is too "highbrow."

Just the same, he has recently been making some excellent attempts to meet the average person's needs. Per-

sonnel bureaus and different kinds of psychological clinics—even matrimonial clinics—have come into existence, and there are an increasing number of non-technical books and magazine articles by psychologists of standing. Programs of mental testing and educational and vocational guidance in the public schools are showing what scientific psychology can do. More comprehensible and practical courses in psychology are being offered in the colleges. In some cities university extension divisions and evening schools are beginning to provide serviceable psychological instruction. In the city where this is being written, very definite efforts to bring psychological enlightenment are in progress, partly through a lecture series—called “The Truth about Health, Happiness, and Success”—under the auspices of the city’s Department of Adult Education, which is another name for a night school that is trying hard to bring liberalizing ideas to adults who still want to grow mentally. The lectures in psychology, given by trained psychologists in the vicinity who are not paid for this service, are remarkably well attended by attentive and appreciative audiences. In this city the problem of how to protect the public from exploitation by “thought-power” fakers is also being attacked by another agency, the Better Business Bureau, which aims toward honest business and truthful advertising.

In dealing with the situation, one must have clearly in mind that there are two different kinds of materials involved, the scientific facts of psychology and “uplift.” Whether or not they should be mixed, and in what pro-

portions, are not altogether easy questions to decide. Not every one requires, or is able to absorb, large doses of science, even applied science; but the majority are in need of a good deal of inspiration. For every one, however, this should rest on a basis of scientific truth, if there are to be full and permanent gains. Perhaps the perplexed and troubled souls groping for more light are a challenge to the various educational agencies especially. Probably these should exert strong efforts to make themselves known to the public, and to combine sufficient practical sermonizing—about self-realization, self-confidence, and the like—with their technical teachings. The churches are not satisfying the enormous demand for optimistic, usable, human advice on everyday living. We are in constant need of new prophets to put fresh zest into old truths. Good ideas will bear much repetition. Many of us have to be told about right principles of thinking and doing over and over again, to have them “rubbed in” firmly and emphatically, before we can develop an energetic, courageous, and effective philosophy of life.

To whom shall be given this task of inspiring is something of a problem. It may be, classes could be run on a coöperative plan, and the psychologist, the social worker, the minister (the liberal and “peppy” kind), and others with something worthwhile to say, might all do their bit on different evenings. The men and women who have accomplished much and done great things are always thrilling, and it might be that some of them could be induced to speak to popular audiences. They would serve

as shining examples of achievement. Of course persons thoroughly trained in modern psychology should provide the scientific information. They will do much more than that if they are blessed with a gift for inspiring. Whether the university professor should undertake this popular lecture work is another phase of the question. In many cases his researchings are much too valuable to be disturbed. Society would be the loser if they were. In other cases, if he has the inclination and talent, he may well give some of his time to such service.

✓ You will easily recognize the real psychologist when he appears, if you know his ways. He won't announce his presence with flamboyant advertising. He will be modest in his charges and is likely to do a good deal for nothing; he is not a money-grabber taking advantage of humanity's mental and spiritual lacks. And since he tries to deal with the plain and simple truth, he never can be so certain, so flattering, so all-promiseful, as the "applied psychologist." He may, indeed, be too hesitant and over-cautious in his statements, for it is often very hard to be sure what truth is. He has no impossibly quick and easy methods, no incantations and superstitions, no secret formulae. True science is always open to all who can understand it and are willing to work to do so.

If you are in doubt about the next alleged psychologist who comes your way, find out if he is a member of the American Psychological Association, or if he is endorsed by members. You could write to the nearest university to make sure, or to the Psychological Corpora-

tion (Grand Central Terminal Building, New York City), which was formed a few years ago by reputable American psychologists and is not a money-making enterprise. This organization will also tell you who, in your neighborhood, are qualified to give legitimate psychological service.

CHAPTER XIV

WHAT THE TRAINED PSYCHOLOGIST THINKS ABOUT "THE POWER OF THOUGHT"

Before we part company, let us consider together what trained psychologists think about some of the less wildly extravagant concepts of "applied psychology." It has been admitted that psychological experts do not always agree among themselves, but I shall try to give, in untechnical language, their views on certain subjects that do not involve much difference of opinion.

"Suggestion" is a conspicuous theme in "applied psychology" and shall engage us first. It is a central ramification of the power-of-thought doctrine. Now suggestion is recognized by the academic psychologist as well as the popular lecturer as an important factor in human conduct. In technical psychological literature it has been defined variously and its different aspects emphasized variously, but there is general agreement as to the course of events, which, in the initiating stage at least, have often been described. In suggestion a person responds to an idea or situation without reflecting, uncritically. There is no weighing of evidence, no reasoning, but a mechanical acceptance of the suggested idea at its face value. It somehow slips in without arousing

opposition, and rational explanation or argument are not needed to bring the resulting action or belief. According to some authorities the chief characteristic of the accepting process is that it goes on, to a large extent anyhow, out of the focus, or clearest part, of consciousness; or, conversely put, there is always a "background," or marginal, phase, which plays an important part. The background activities may even be outside of consciousness and exist simply as adjustments in the nervous system that lead to an automatic response.

Suggestion operates chiefly in two ways. First, it may be indirect. For instance, the lecturing psychologist covertly "suggests" that what he says is true by his tone of authority, his high-sounding language, his frequent use of the words "science" and "law," his impressive appearance and setting, etc. The idea grows up in the listener's mind—in his marginal consciousness—that this is a person to be believed. The idea is not reached by argument; it is merely accepted (if the suggestion "takes"). Or there may be little or no conscious recognition of the source of a suggestion; for instance, one member of the audience yawns when his neighbor does. He does it automatically because of certain readjustments in his nervous system. In the second place, suggestion may be offered directly, as in cases when cures are effected by suggestions in the form of direct assertions by the healer that the patient is well or getting well. Here expectation of cure has been implanted previously, and the whole situation, as well as the spoken words carry the idea of recovery. There is faith in the

healer, in his supposedly infallible formulae, in his method of giving the suggestion—all this in the background of consciousness.

The word "suggestion," it may be observed, is used to mean both the whole process of giving and accepting the idea, and the spoken assertion itself. "Autosuggestion" is just a name for self-induced suggestion, and may likewise be direct or indirect. Suggestion from others is apt to be mingled with autosuggestion.

Emotional excitement, fatigue, ill-health, drugs, and a condition of passivity make a person open to suggestion. Ignorance along any line increases susceptibility to suggestion in that field of thought. That is one reason why children and dull or poorly educated adults are unusually suggestible. They have little or no basis for critical judgment on most subjects. There are undoubtedly individual differences in general suggestibility, and also differences in the extent to which various suggestive forces affect the same person.

The method of "affirmation," so much recommended by the "applied psychologist," is, of course, simply autosuggestion. To the layman it is most mysterious and baffling. How can an idea, a mere thought, cure his indigestion or his headache? But it seems to—sometimes at least. What he does not understand is that there is a physiological side to the matter, too; that there are good physiological reasons for the effects of a suggested idea. In the first place, all thought goes on in conjunction with brain activity. (Don't forget that!) And in the second place, nerve impulse can spread from the

brain to other parts of the body through a many-branching nervous system. Now suppose the patient who has suffered from a wretched nervous indigestion assures himself, with "faith," that the dinner he is about to have will digest well, that he will feel entirely comfortable during the meal and afterwards, that all will be well with him. He may reinforce his faith by using some of the hocus-pocus which the psychological healer has said will surely do the business. Then what happens is this: His earnest thoughts of well-being mean, in physiological terms, certain brain changes, and perhaps other immediate and more far-reaching changes in the nervous system. At any rate these brain changes start nerve impulse to various parts of the body. And as a result there are produced numerous and widespread adjustments that lead to good digestion and assimilation.

We may think of the adjustments as working not only in a positive direction as the addition of something new, but also as a subtraction process, in which unfortunate inhibitions and interfering body sets are removed. For instance, the patient's new way of thinking gets rid of worry and tension. Worry, a mild form of emotion, means that the digestive juices are not going to flow so well; tension of the muscles of the limbs means that blood needed in the digestive tract is concentrated in those muscles instead. Whatever the changes may be, it is certain that it is not just thought as such that brings about the improvement, but rather thought's accompaniment, nerve energy.

In such cures the patient is aware of little that takes

place except the result. That is, he does not actually feel many of the physiological adjustments, for they are generally made below the level of consciousness, so to speak. But there are other situations when bodily changes, internal as well as external, can be distinctly perceived as a mass of new sensations in the background of consciousness. Take the case of strong emotion; the physical agitation here is perfectly apparent if you stop to consider the matter. Furthermore, the whole process may have been just the result of your thinking, as in autosuggestion. You get angry when you merely think of some one who has interfered with a tenderly cherished project. This thought has a physical accompaniment in nerve activity that leads to those very perceptible emotional stirrings.

Suppose you fly into a rage at the dinner table. You were eating calmly when a chance remark made you think of an enemy of yours at the office. You never did trust that man. Why did he take those spoiled invoices of yours in to the boss today, you wonder to yourself. Suddenly you realize that he must have meant to get you "in bad," and that he has probably succeeded. A fierce anger seizes you. You have a feeling of getting all roused up inside; you breathe harder, more rapidly; your muscles stiffen, perhaps tremble; your hands clench and you may—especially if you are a man—pound the table and talk violently of vengeance. You were very hungry a few moments ago, but food no longer interests you for the time being, though you may eat mechanically.

Careful research work by trained investigators has

made clear what is going on in the body during such emotional upheavals. For one thing, digestion comes to a halt. The churning movements of the stomach and intestines cease altogether during strong emotion, and only a very small amount of gastric juice is secreted and this of inferior grade. Food must remain undigested until the excitement dies down and conditions come back to normal. Besides this interference with digestion, there are other important changes which should be mentioned briefly. The heart beats more rapidly; blood pressure rises; breathing is more vigorous; and certain glands of internal secretion, the adrenals, are stimulated to greater performance. Their secretion, working its way through the blood stream, enhances and adds to the changes already accomplished by the nervous system. A most conspicuous fact is that blood is diverted away from the digestive tract and into the skeletal muscles. Furthermore, the blood is now in a peculiarly energy-producing condition, for the secretion of the adrenals has affected the liver and made it give into the blood stream unusually large quantities of blood sugar, which is the best fuel for the work of the skeletal muscles. These become especially powerful and resistant to fatigue.

It is evident why you feel all ready for action. You have changed from a placid person whose system was prepared to digest food, to a stirred-up person in the right physical state for strenuous activity which cannot be restrained. The angry child throws down his toy, cries, and stamps; the angry boy pounds his playmate with all his might; the angry old gentleman shakes his

fist, paces the floor, and airs a torrid vocabulary. These acts are simply other manifestations of the energetic behavior to be expected when this strong emotion takes hold. We thus see what a mental state may mean in terms of inner and outer bodily activities. In your case, it is important to remember, the turmoil was started by those operations in the nervous system accompanying a thought, the realization "this-detestable-person-is-thwarting-me."

Though the details of the physiological adjustments occurring in "thought cures" are generally less well understood, much can be said concerning the kinds of disease amenable to mental treatment and the conditions under which cures arise. There is no doubt that all the well-known healing cults can produce well-authenticated cases of cures made without medicine or other "material" remedy. Success is greatest with what are called *functional* diseases, such as some kinds of indigestion, constipation, insomnia, asthma, paralysis, blindness, and deafness—note that only *some kinds* of these diseases are referred to—and many afflictions recognized as nervous. These are customarily termed *functional* because there is no *organic* disturbance involved, no destruction of tissue and real injury to structure, nor is there infection at work; but for some reason or other the affected part does not perform as it should. The machine is not broken, but it is badly regulated. Often in such cases all the patient needs is a redirection of his thinking to bring about the requisite wholesome body changes. New Thought, Christian Science, "applied psychology," and other sim-

ilar methods have all proved successful. So has the doctor who uses suggestion in less mystical ways.

The following true instance shows this well: An illiterate soldier was stunned by an exploding shell during one of the battles of the Great War. Later he noticed that he did not see with the usual clearness. He commenced to fear he would become blind, and as his fears increased, his eyelids began to droop, and he found it hard to focus on near objects. He was returned to England for treatment, which further confirmed his fears, and in a short time he lost his sight completely. After four years his condition was definitely recognized as hysterical blindness, that is, blindness without any defect in the structure of the eyes or associated nerves. They simply failed to make the proper responses to light. At the hospital where the patient was sent, treatment for disease of mental origin was begun on the evening of his arrival, and in a few hours he was well on the road to a complete and extraordinarily speedy recovery.¹ It is obvious that the acceptance of the thought of ill health was responsible for most of his trouble in the first place. Only the general shock effects of the battleground experience had been externally caused. The man had literally thought himself into blindness. The doctors showed him how to think himself out of it by suggestion, encouragement, and instruction in relaxation and

¹See C. R. Griffith's *General Introduction to Psychology* (revised), pp. 539-541 (Macmillan, 1928). Griffith takes his account from A. F. Hurst's *The Psychology of the Special Senses and their Functional Disorders*, pp. 95-97 (1920).

redirection of attention. He learned to pay attention again to the things of sight when he was assured that he could see them. The functions so long suspended were set going once more. This is a case of the functional nervous disorders, those mentally caused, which are, we must understand, entirely real to the patient and in effect.

In those functional diseases for which unfortunate thinking is not apparently responsible, similar treatment may also bring results. Constipation, for instance, may indicate a spastic condition of the colon which can be entirely removed by suggestion and allied mental methods, because these induce the needed relaxation. Relaxation will work wonders with many bodily ills. No doubt that is why it is emphasized in "applied psychology." "The Silence," that favorite mental retreat of the mystical "psychologist," specifically fosters it. In many instances if relaxation is not directly taught, the methods used involve it necessarily. A serene, trustful, unworried frame of mind, the conviction that all is well with one, peace and contentment—all these mean relaxation.

The habit of relaxing is, of course, only one of the factors promoting health. It is not hard to see how other physical changes due to suggestion can also be beneficial. For example, if the blood is enriched through improved digestion and assimilation of food resulting from salutary autosuggestion—the reverse in effect of emotion-producing thought—the body is helped to build up a power of rapid recuperation and also a future resistance to disease. The blood is indeed a life-giving

stream. Mental healing practiced under favorable circumstances may reasonably be believed at least to dispose the system toward health, to give it a set in that direction. Sometimes that is all that is necessary to break up a bad physiological habit.

And after all, we must not forget that the living tissue of our bodies is innately so constituted that it tends to repair itself. The true source of healing is intrinsic, not extrinsic. Medicine or suggestion or whatever we prescribe, at best merely helps along a natural propensity. It must be admitted that we not infrequently give entire credit to the remedy for our cold or headache or slight fever, when the chances are that nature would have done as well, or nearly as well, if let alone.

The "applied psychologist" generally augments his repertory with a recommended program of physical hygiene. Like the discerning physician, he knows that mental and physical prescriptions work well together. The patient is told to eat properly, get more sleep and exercise, practice deep breathing, etc. He is turned away from a way of living that makes for ill health and toward one which makes for good health. It may be the physical régime quite as much as the mental, which brings the happy result, if there is one.

The healing cults, however, frequently lay claim to curing more than those ills which can obviously be reached by simple hygiene or suggestion and the like. They instance remarkable recoveries from organic and infectious diseases, such as tumors, heart diseases, tuberculosis, etc. But it is yet to be demonstrated that these

are genuine cures. There are, for example, cases in medical history of "phantom tumors," when the patient, because of dwelling on the subject, has all the symptoms of a tumor—even the swelling—but there really is no tumor. It is not hard to "cure" what does not exist, or rather, what exists solely in the form of functional alterations induced by apprehensive brooding. There are also "malignant diseases" that have no physical basis except in exceedingly trivial disturbances or entirely normal conditions which are over-attended to and magnified and distorted in the sufferer's mind. Unexpected sensations in almost any part of the body can easily be discovered with concentrated attention. Let the imagination have free rein and there are resultant ailments and illnesses—which may, however, be speedily terminated with a new mental outlook. Many a wise doctor has made a lasting "cure" by means of a few bogus pills (especially strong-tasting ones!) or by administering insignificant electric shocks from imposing apparatus.

Again, the symptoms of a genuine organic disease are sometimes removed for the time being by "thought treatment," only to reappear later in more acute form, as has been shown especially in the case of certain heart lesions. The removal of symptoms does not prove that the cause has been destroyed. Pain, an important symptom in many cases, is rather readily dismissed by attending to something else, if the pain is not too severe. The mother with the toothache promptly forgets it when some calamity overtakes one of her children. Distract the young child's attention, and he no longer notices his

badly bumped head. In hypnosis, a state in which the subject's attention is very greatly distracted, it is even possible to perform a surgical operation without his feeling it. It may be added, by the way, that there is no mysterious "magnetic fluid" emanating from the hypnotist; the secret of his power lies in the force of suggestion.

There are times when suggestion and emotion together produce spectacular effects. As has been indicated, strong emotions like anger and excitement mean a body equipped for very energetic muscular action. Under the sway of excitement created in the lecture hall by the oratory of a persuasive and impassioned healer and through his suggestions of healing, the captivated listener may feel a new vigor sweep over him. It is the temporary power of emotion, but he mistakes it for new-found health. One time I saw an old man rise from his wheel-chair and totter down the aisle, crying that at last he could walk again. But some one had to catch his swaying body before he had gone far. He was taken to a hospital and never left his bed again. Emotional excitement may lend us colossal strength for the time being, but it is not a curative agency for incurable diseases. It uses our reserves of strength and, if our reserves are scant, leaves us worse off than before.

It remains to be noted that suggestion may often be an appreciable *aid* in the cure of organic disorders. The same regulating conditions that operate in the removal of functional diseases may help along the healing process in structural ones. Such factors as improved circula-

tion, digestion, elimination, and glandular secretion have much influence. McDougall, a psychological investigator, states that it has long been recognized that mental conditions can affect favorably or unfavorably the healing of wounds and the lesions of tuberculosis.¹ As a matter of fact the word *cure* is used rather uncertainly at times and may mean just a great improvement in health, an improvement which in some cases is no doubt largely the consequence of a new way of thinking.

Now, since we have considered suggestion and health, what about the other two members of the famous trio—happiness and success? The general situation is much the same with them. That is, suggestive methods work in certain ways and within limits. But there is no direct action of thought that will conjure automobiles out of clouds, or a million dollars from the surrounding ether, or other tokens of success and happiness from unnatural sources.

It is true that happiness may be attained through thought directly in one sense. That is, if one is determined to be as cheerful and happy as a Pollyanna or a Mrs. Wiggs, one is pretty sure to develop forthwith a happy frame of mind. And what is happiness but a frame of mind? The firm intention of seeing everything as a blessing and of enjoying things as they are, may be invincible and create a capacity for happiness that endures regardless of external conditions. Most people, however, feel that certain externals are requisite.

¹McDougall, Wm., *Outline of Abnormal Psychology*, p. 102, Scribner's, 1926.

To some, these externals are in part friends, invitations to social gatherings, plenty of attention at these gatherings, and so on; in brief, whatever goes with popularity, or "personal magnetism" of a social order. Is it possible, you may ask, to "suggest" yourself into popularity? Can you somehow, by using thought, make yourself attract others? If you believe you can, you probably turn over in your mind the thought, "I am going to be popular, I am going to make myself attractive." That starts you thinking of ways to become so and of those who are popular in the group in which you wish to shine. Jim has "a good line," can dance well, and adapts himself to other people and the needs of the occasion. Mary always looks so trim and well-groomed, and she is a "good sport" and has the sense to "be herself." Probably you can, if you try hard, fall into some of these ways, too; and, it may be, add some improving touch of your own. In short, you can—provided there is the latent possibility within you—become a popular person by discovering the qualities and skills that make people popular and making these qualities and skills your own.

There is nothing uncanny about it, though just thinking of a personal trait may give you a set in that direction that is surprisingly productive. "After this I am going to meet people easily," you say to yourself. "I am going to be unafraid, self-possessed, poised." And somehow the idea takes hold. You find yourself acting in much the way you described to yourself. Your ner-

vous system follows the new pattern. This is truly suggestion at work.

Suggestion is also set to work when you indulge in "affirmations" of success in getting material possessions. Repeating to yourself with conviction that you are going to get a new house, a new coat, a radio, or more business will develop a new confidence in yourself as a person who intends to get what he wants. It will rid you of your old diffidence and timidity. You are much more likely to get what you are seeking. Furthermore, you are now in the right attitude to take advantage of all opportunities leading toward your goal. You become, as it were, attuned to discovering whatever will aid you in your quest. Your mind is on the alert for those things. As in the case of popularity, you doubtless begin to study over the matter, and you may soon think out serviceable plans to further your ends. If you think about what you want often enough and hard enough, you are certainly not unlikely to hit upon ways to realize it. One happy idea may lead to another.

One of the great benefits of "affirmation" and other forms of suggestion is that they keep the mind on the subject, and this persistence of attention is a very important matter. It is, indeed, one of the secrets of success. What you give your attention to, is what you will succeed in, if you succeed at all. You may become so possessed with the idea, it may be attended to so exclusively, that you will work for the thing desired untiringly, sacrifice other things for it, save money toward it, acquire new habits and skills to that end, scheme and

contrive till it is obtained. If you pay the price in terms of effort, time, and persistence, you stand a great chance of winning. Just let the desire be strong enough, and, provided your objective is in any way possible, the successful outcome is pretty well assured, if you are sufficiently intelligent to set in motion the necessary machinery.

But note the *if's* and *maybe's*. The trained psychologist believes that this thing has limits. He believes that the desire must be in the range of possibility. That is, one must not expect results without adequate causes and conditions. Many supposed impossibilities have become actualities, and remarkable things do happen, but science has been increasingly successful in laying bare the underlying reasonable causes and conditions. It has found, as we have seen, that suggestion means practically (1) adjustments in the nervous system that cause the body and mind to become healthier or more effective, and also, very often, (2) adjustments in the nervous system that turn the attention to helpful methods of procedure and outside forces. In any event, whatever change there is comes fundamentally through a nervous mechanism, which is a most important point to remember. Nervous systems can only produce what nervous tissue is capable of producing, and this is not endowed with the powers of Aladdin's lamp, nor can "applied psychology" make it so. Science finds that events in the world about us also operate according to natural law, and that we must not look for fabulous marvels there either. It may be added that it appears futile to expect suggestions directed to other

persons in their absence, and without their knowledge, to take effect, for there is no nervous or other mechanism here to convey the thought.

It should also be remembered that nervous systems condition intelligence, a significant factor in success. The dull man cannot produce what it takes real intellectual ability to produce, any more than those deficient musically can become Kreislers and Paderewskis. Our nervous systems do set limits to our achievements. The "applied psychologist" does not seem to know that individuals differ in capacity, in their "hidden powers." Scientific psychology has shown that there are all ranges of mental endowment from that of the idiots, who have the minds of babies, to that of the world's outstanding geniuses. In spite of the famous statement that "all men are created free and equal," no informed person can now pretend that the Edisons and Einsteins of the world are average men who have achieved because they have used abilities which we all possess and could use if we but knew the rules of "applied psychology." If the "applied psychologists" were content to encourage people to develop the capacities they do have instead of vainly striving for the impossible, there would be less wasted effort and bitter disappointment.

✓ Though our nervous systems set limits to what we can do, these limits are generally far wider than we suspect. We are rarely doing anything as well as we could do it, unless we are what Jimmy Dugan calls "champeens" along that line. While we might never play tennis, for instance, as well as Helen Wills Moody, yet sufficient

effort, training, and practice would in most cases vastly improve our game. And so it is with other things. Much experimenting has been done by trained psychologists to show the effects of practice on many kinds of abilities. The results show there always is improvement in an undeveloped ability with systematic practice—and sufficient incentive—and that the amount of improvement is usually great. We cannot develop what nature has not given us potentially, but it is possible to strengthen greatly many weak skills and to cause embryonic talents and latent capacities to blossom through faithful cultivation. In this sense there are indeed “hidden powers” that we would do well to develop if they serve our purposes.

It has long been supposed that children are more capable of learning than adults, but a recent investigation by Thorndike (and others) shows that this is not true. He finds that the ability to learn improves up to the early twenties, remains nearly stationary until about thirty, and then begins to diminish very slowly. The man of forty-five is almost as capable of learning as the man of twenty-five, quite as capable as the young person of fifteen, and is a much better learner than the child under ten. Thorndike tells us that age, in itself, is a minor factor in either success or failure; the essentials are capacity, interest, energy, and time.¹

Through painstaking research the trained psychologist has found out much about the quickest and easiest ways

¹Thorndike, E. L., and others, *Adult Learning*, Macmillan, 1928.

to learn and to work, and he has many practical suggestions to offer. Suppose you are "just an average man" setting about acquiring some new skill that will be an aid in your daily occupation. You should have a strong motive, or better, several strong motives. You must attack your new undertaking with zeal and the intention of succeeding. If your wife adds her word of encouragement, so much the better. You must distribute scientifically the time devoted to practice, not working too long nor too short a time and leaving the right intervals between practice periods. You must be careful not to practice wrong methods. You must try to find out whether it is better to practice the act as a whole or to learn it piecemeal. You should have some way of recording your improvement, so that you may observe your progress. On all these points and many others the trained psychologist can give good advice.

Now, of course, learning and developing skills through scientific practice, and other procedures such as availing oneself of opportunities that come one's way, making plans for achieving desires, saving money for them, and working and striving toward them in various other ways, are not, properly speaking, part of the process of suggestion; that is, they are not responses that belong to the operation of suggestion as such. Suggested responses are direct and made without reflection. But these other acts are often the less direct and immediate consequences. They may have been initiated by suggestion and have arisen because of a new "set" in the nervous system which is truly the response of suggestion itself. They

are likely to be highly significant in the final outcome. This is especially true when it comes to gaining success and obtaining material possessions in general. The operation of suggestion proper is most in evidence in the cure of many functional diseases and in the creation of new attitudes and traits of character, results for the most part produced directly by readjustments in the nervous system.

It is a pity that suggestion is not more recognized as a power in developing desirable attitudes and character traits especially, for it is a valuable instrument for the purpose. Suggestion is, to be sure, constantly at work in various guises, but what is needed is to turn it more to useful account. The attitude toward work of an entire office force may be fixed by an employer who *says* little but *does* much. A standard for honest conduct may be set by the timely remark of some teacher to a receptive pupil. The ideas and ideals of the boys of a neighborhood are often largely determined by the leader of the group, whose words and example are replete with suggestions. If he is a "bad boy," he can easily corrupt all the others, and their parents should take steps to provide a better model. (Heaven help them to move with tact and discretion, lest they surround the depraved one with the glamour of the forbidden!)

Autosuggestion is a force that might well be utilized more than it is, for it can bring easily won benefits. Autosuggestions of courage, serenity, and cheerfulness, made regularly and whole-heartedly, have worked wonders with nervous and depressed patients. Surely most

persons would profit from sensible autosuggestions in regard to self-improvement. To think of perseverance, for instance, and to resolve to act in a thoroughly persevering fashion is to begin to travel the road of a persevering person. To be "set" for patient work, determined to stick to it, is to dispose oneself far in the desired direction. Earnest thinking about any virtue, with the intention of acquiring it, inclines one to its possession. Much of prayer, which has proved a most effective character developer, answers such description and is unquestionably of suggestive value, whatever else it may be besides. Through any suggestive force for good, one's thoughts are turned toward a better way of living, one's nervous system is attuned thereto. "As a man thinketh in his heart, so is he," is a much quoted reflection held in high esteem by "applied psychologists." And doubtless rightly so.

We should also notice other prominent forms, such as "concentration" and "visualization," that the power-of-thought method takes with "applied psychologists." If we examine into their literature, it is clear that "concentration" is a word used in several senses. Occasionally it means, as in common usage, the ability to fix attention, to focus on a subject of thought so completely as to banish mind-wandering; but in "applied psychology" this simple conception, taken by itself, is rare. "Applied psychologists" usually go further, much further, in their interpretation of the word. To them, it is above all a method for getting anything desired.

According to some, the highest human desire is mysti-

cal knowledge. Hence, a second meaning for "concentrating" is going into "the Silence," meditating deeply, ecstatically, on "Universal Mind," "Truth," "Harmony with the Infinite," and the like; or perhaps even assuming the astral body and wandering among invisible planets. In such ways supreme knowledge is said to be obtained. Academic psychologists, on the other hand, look for knowledge in scientific experimentation, in painstaking study of all pertinent facts, and in intelligent and impartial judging of these facts.

Now "applied psychology" always has, we should speedily note, an eye to the practical. Even mystical knowledge is generally held to lead to an increase in this world's blessings. Furthermore, in the most frequently found usage, "concentration" is aimed enthusiastically and whole-heartedly toward earthly comfort. To concentrate, in the third sense, is to think earnestly, fervently, of the hoped-for new house or new car or better job or improved state of health—to steep oneself in the strong desire, with intent to realize it. Each "psychologist" has his special technique for this, including, you will remember, such procedures as facing the east, gazing at a candle flame, sitting on the floor with one's toes turned back, holding the ankles with the hands, breathing seven times, etc. Specific autosuggestions are very often an important item. Less direct suggestion is, of course, always rampant in the ritualistic embroidery of the whole situation. In fact, concentration in this sense seems to be just another, more impressive, name for the process of suggestion. Consequently, all that has

been said in that regard applies here. It is not necessary to comment further, except perhaps to remark that the three types of concentration are not inevitably separate and distinct. For example, utilitarian wishing may trail off into mystical identification, and *vice versa*.

Imagination, or rather visualization, is very frequently declared to be a powerful adjunct of concentration, and great emphasis is laid upon it. Rather curiously, imagination seldom means anything but visualization to the "applied psychologist." The trained psychologist, however, knows that imaginings may not only take the form of mental pictures, but also of mental representations of sounds, smells, tastes, muscle feelings, and of a variety of sensations from the skin and from within the body. A popular song runs through the head; a faint but delicious memory of the fragrance and lusciousness of that homemade mince-pie flits across the mind; there is a dim remembrance of how it felt to swim the river—to step on a sharp stone, to plunge into the cold water, to strike out for the opposite shore, to pant and struggle toward it, to feel a sudden, menacing cramp. To some, recalled experiences may be very vivid, almost like real; to others, they are only faint and elusive ghosts of the past. In any case, not only the past, but the future as well, takes shape from memory items. We build our castles in the air, our day-time dream-hopes, from materials gathered before.

Perhaps the "applied psychologist" realizes, like his more enlightened brother, that many persons seem to possess a larger supply of visual "images," as they are

called technically, than of other kinds. Or it may be that he merely neglects the others in his zeal to have his students visualize. Whatever the reason, he is likely to urge visualization most strongly and to insist upon the mental picturing of actual objects and situations, not only as a kind of supernatural agency for "attracting" the material counterparts, but also as the potent ingredient of all thinking, the vital thought element for bringing any worthwhile result.

Scientific psychological research, however, has shown that there are other ways of thinking that are quite as satisfactory and result-producing. Effective thinking goes on not only in the form of images, visual and otherwise, of concrete things, but also in symbolic terms. We may, for instance, have images of the *words* used to express the thought. We may mentally see or hear the *words* "radio" or "trolley-car," as well as have mental representations of the sight and sound of the real objects. Also, it is said to be quite common to have images of the way the throat muscles feel in saying the words, or in beginning to say them. Or other symbols besides words may be used to carry the idea. I know a person who thinks of "million" as a point away off to the extreme left, and of "money" as the dollar sign.

Strange as it may seem to some of us—especially to those who visualize much—there are even persons who declare they do their thinking without any images whatsoever, either concrete or symbolic. According to John B. Watson, who is an extreme "behaviorist," thinking is merely talking to ourselves, a sort of inner speech which

goes on behind closed lips; it is just as much a matter of making muscular movements as is tennis playing, but the movements in the former case are largely concealed. The muscles of cheek, tongue, chest, and especially throat, are mainly involved during the thinking process, it is said, though the whole of the individual's bodily organization is at work implicitly. While thinking is usually "subvocal talking" in Watson's view, it may sometimes, he believes, take the form of other bodily responses, such as a shrug of the shoulders or a movement of the eyelids.

Watson throws overboard the notion of mental pictures and other images as so much useless cargo. He does not even believe there are such things. Furthermore, he appears to deny mental life altogether. He says that declaring we are "conscious" is merely a popular way of saying that we are "naming our universe of objects both inside and outside." However, Watson represents only one small corner of the psychological world. Most academic psychologists do not uphold him in this nonchalant disposal of consciousness. They see it as part of an intimate mind-body relationship. The belief is growing, however, that the whole body is much more concerned in thinking than was once supposed. It is the opinion of some authorities that there can be no consciousness without accompanying muscular activity; such as movements (or the slight beginnings of movements) of the body parts involved in speaking, adjust-

¹Watson, J. B., *Behaviorism*, p. 212, The People's Institute Publishing Co., N. Y., 1925.

ments of the sense organs, and changes of muscular tension in other parts of the body. Images are a very unimportant matter to these writers, and their textbooks in psychology often entirely overlook the subject in favor of a presentation of the facts of physical response.

Even before Watson announced his views, it had been discovered that there were individuals who thought wholly or largely by saying words to themselves; they were well aware of speech movements accompanying their ideas. As may be supposed, "mixed" types of thinking have also come up for description. For example, many persons are sure that they use "inner speech" to a greater or less extent, but that they sometimes employ imagery—without movement—as well.

There is still another way of thinking that is different from those already mentioned. Some investigators report that they cannot detect in their mental life anything but unadorned consciousness, as it were. They agree with Watson in finding no images, but they also insist that they think without speaking words internally and without body movements. There is no discernible vehicle of thought in their case. They just seem to have ideas pure and simple. Others say that some of their thinking, but not all of it, is done in this way.

It is plain, then, that there are radical differences in the form thinking takes. The significant fact for us is that no one type has been discovered to be better than another. There is absolutely no evidence to show that any particular kind of thinking is necessarily superior

in helping us gain our objectives; no evidence to show that visualizing actual objects and events has any special virtue. As a matter of fact, children are apt to visualize concrete things, but adults tend to think in terms of words in some form or other, because, in the course of growing up, adults have gradually become more and more accustomed to using words in speaking and reading. Though the differences between individuals, young and old, are numerous and sometimes striking, the "applied psychologist" does not even know that such differences exist. Or if he knows, he gives no sign of it. He quite cheerfully preaches visualization to everyone, including, of course, those who have no visual images and do not know what they are.

Some of our best thinkers belong exclusively to the class of non-visualizers. Many mathematicians, scientists, and others with highly productive minds, can detect in themselves little imagery except of words and other symbols. And yet these are some of the very persons who think creatively, who "get somewhere." The moral seems to be: If you are helped by visualizing objects, if that turns your mind in the desired direction, then visualize objects by all means. (You probably cannot help doing so, anyhow.) If you naturally do your purposeful thinking in some other way, go right ahead thinking and planning in that other way.

The important thing, as we have seen, is to keep the attention steadfastly on the objective and to marshall all forces toward it. Visualizing is only *one* of the aids to this. It is not, in fact, visualizing as such that is effec-

tive, but rather directing the attention toward the desired goal. If you constantly see yourself as healthy and well, you may suggest yourself out of your present indisposition. If you persistently picture yourself riding around in a new Cadillac, this is likely to rivet your attention on the new-car idea so strongly that you may think up ways and means to get it.

Let me further add that it is not necessary, as one "applied psychologist" insists it is, to "surround the object with your favorite color in your mind's eye." You might just as well imagine it bathed in your favorite perfume, or mentally hear your favorite tune issuing from its interior. You may quite as profitably (probably more so) carry on an internal conversation with yourself about it, or do some wordless and imageless thinking in the matter. But be sure to keep your mind on the subject, and, perchance, by some turn of thought, you may arrive at a way to obtain "the Beautiful Realization" in all its glory!

In conclusion be it emphasized that science—as the great majority of trained scientists know it—does not find that thoughts are independent forces functioning separately from our physical bodies. That which we know as mental is linked to the physical, especially to the nervous system. The living human being is an organism with two phases: consciousness, or thought-life, and body. But they are two aspects of the same thing, in a close and intimate union. Leaving aside the question of what happens after death, we can say that

science finds of the living person that physical events may go on without mental, but never that mental may go on without physical. Consciousness has been compared to the light of an electric bulb; the bulb, with its filament and other parts, corresponds to the body. The glowing light is as incapable of existing apart from the lamp as your thoughts are of existing apart from your body.